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## CHURCHMAN'S COMPANION:

A HELP TO

### SCRIPTURE KNOWLEDGE,

FOR THE

### Family Circle

AND.

RETIREMENT OF THE CLOSET.

EXPLANATORY OF

THE GENERAL HISTORY AND LEADING SUBJECTS

IN THE

OLD AND NEW TESTAMENT.

WITH OTHER

SELECTIONS FOR FAMILY READING.

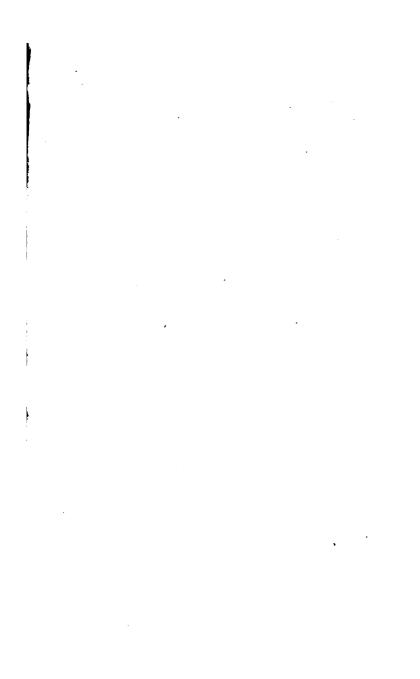
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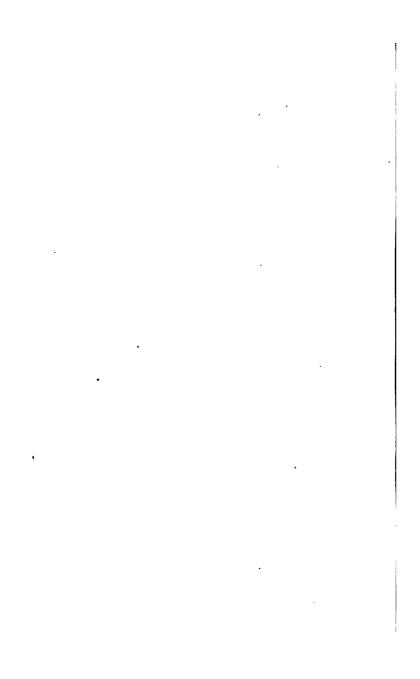
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## Churchman's Companion:

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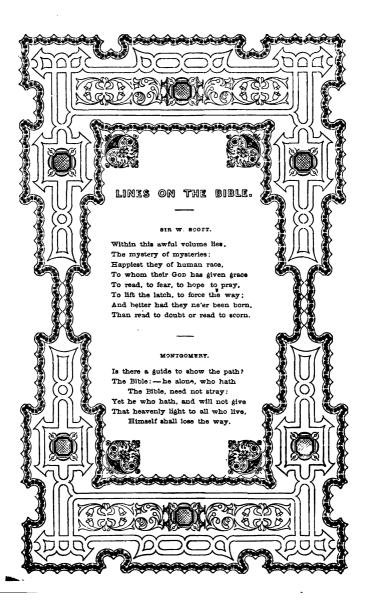
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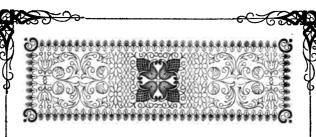
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#### DEDICATION.

As the following pages are in point of value of equal interest to all (the subject being the Holy Scriptures), they are affectionately dedicated to every class of society, assisting parents in the domestic circle, and those of the family who retire to their closet.

It is gratifying to find in our intercourse with the world, whether in the abode of the rich and powerful or the cottage of the poor and humble, many, very many minds disposed for religious exercise, and possessing that sense of not belonging to this world alone; but, while living in it, looking forward to that

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in a future state that awaits us all after the great change we must undergo at the hour of death.

It is remarked that "In youth and age, in single and in matrimonial life, in all circumstances and under all relations, to live sted-fastly and habitually under the guidance of those principles which they who are now lying on the bed of death are rejoicing that they have obeyed or mourning that they have disregarded, is the sum of human wisdom and human happiness."

Some may disbelieve Christianity, but its truth is not on that account impaired. Others may slight the impending day of retribution, but its approach, remember, is also not on that account kept back.

Religion may truly be said to unfold to us



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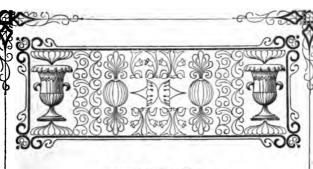
the secrets of another world, and certainly instructs us how to attain its never-ending glories. If our comforts are undermined by sickness or misfortune, and our prospects darkened by grief,-religion can blunt the arrows of pain and brighten the gloom of calamity and sorrow. Are our parents unnatural, or are they no more? Is a husband unkind? Are we deprived by death of a beloved partner in marriage? We are taught by the same religion that such trials work together for our good, in teaching us the moral and sanctifying purposes for which afflictions are sent. When children are removed in early life or snatched away in riper years, parents are reminded that it may be to escape those trials which they might not be able to withstand; and were their talents more than usually promising (of this

"Bad as the world is, respect is always paid to virtue," and "when a young man finds he has got a good companion, may he know how to value his worth; but be desirous to lose him if he turns out bad, lest by keeping him he loses himself." The following is very beauti-

ful and appropriate, and with which I conclude:-

"A religious young person must be, above all others, peculiarly acceptable to the Almighty; an object, indeed, upon which HE looks down with an eye of uncommon favour and approbation; and a spectacle more lovely there cannot be conceived than to see a young man struggling with the temptations of the world; not meanly "following a multitude to do evil," but bravely stemming the popular torrent; and whilst those around him are deviating into the paths of vice, to see him left

alone with virtue in the midst, and daring to be singularly good. By remembering God in our youth, we save the pains of recollecting him in old age-"when the evil days come" (as come they assuredly will) "in which we shall say, we have no pleasure in them." In opposing the attacks of the wicked, put on that divine armour which the Gospel has provided, it will serve you in every exigence Let truth, honesty, and sincerity surround you, and let a good conscience be your breastplate. However the young libertine may now boast and triumph in his impiety, yet there will come a time,—and God knows how soon it may come,—when his heart will quake for fear, when he will "believe and tremble."



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## Churchman's Companion.

### SCRIPTURE EXOVERDER.

### INTRODUCTION.

THE Bible, is the only authentic source from which we can derive instruction concerning the various dispensations of God to mankind and the duties required of men by their CREATOR. The word "Bible" literally signifies book: and the word "Scriptures," writings: but these words are now, by way of eminence and distinction, applied exclusively to those sacred compositions which contain the revealed will of God.

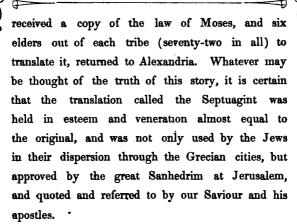
The Bible is divided into two parts, the Old and New Testament. The apostle St. Paul, at

2 Cor. iii. 6 & 14, calls the dispensation of Moses

"the Old Testament," and the dispensation of Christ, "the New Testament," and their distinguishing appellations were applied by the early ecclesiastical authors to the writings which contain

these dispensations.

The books of the Old Testament were originally written in Hebrew; those of the New Testament in The principal translation of the Old Testament into the Greek language is that which is called the Septuagint, from the latin word Septuaginta, Seventy, the version being related to have been made by seventy or seventy-two interpreters. It is recorded that, the year before Christ 277, Ptolemy Philadelphus, being intent on forming a great library at Alexandria in Egypt, sent to Eleazar, the high priest of the Jews, to request a copy of the law of Moses; and, as he was ignorant of the Hebrew tongue, he farther desired that some men of sufficient capacity might be sent to translate it into Greek. The messengers were received with great honour and respect, both by the high priest and all the people; and having



The Latin translations of the Bible, we are told, were in early times extremely numerous, and that they were chiefly made from the Septuagint, and not from the original Hebrew, until the time of St. Jerome, who it appears was well versed in the Hebrew language.

It is impossible with any exactness to ascertain how soon there was a translation of the Holy Scriptures into the language of the inhabitants of Britain; and so conflicting are the opinions, and so numerous the details of one age and another respecting the various versions of the Bible, that much





may as well be passed by, and proceed at once to notice two or three of the editions with which we are more immediately acquainted. In the year 1535 Miles Coverdale published in folio the first English translation of the whole Bible and dedicated it to Henry the Eighth. It was probably printed at Zurich, and though it passed under the name of Coverdale only, it is generally supposed that great part of the work was performed by Tyndal, before he was imprisoned, and that his name was not mentioned because he was then under confinement.

In 1537, a folio edition of the Bible was printed by Grafton and Whitechurch, at Hamburgh or Paris; it varied but little from Tyndal and Coverdales' translation, and the few emendations and additions it contained were supplied by John Rogers, who superintended the publication, and assumed the name of Matthews; hence this is always called Matthews' Bible.

In the year 1538, an injunction was published by the vicar-general, "ordering the clergy to provide, before a certain festival, a Bible of the





largest volume in English, to be set up in some convenient place within their churches, where their parishioners might resort to read it." "It was wonderful" says Strype "to see with what joy this Book of God was received, not only among the more learned, and those who were noted lovers of the reformation, but generally all over England, among all the common people, and with what greediness God's word was read, and what resort there was to the places appointed for reading it; every one that could bought the book, and busily read it, or heard it read, and many elderly persons learned to read on purpose."

The volume of the Holy Scriptures, now in common use amongst us, is the one arising out of the conference held at Hampton Court in 1603, before King James the First, between the Episcopalians and Puritans. Forty-seven persons were appointed to the task, and formed into six divisions, each division having a portion assigned to them. So careful however were they to be that every one of the company was to translate the whole parcel; then they were each to compare their translations together,

and when any company had finished their part, they were to communicate it to the other companies, that nothing might pass without general consent. If they happened to differ upon any point, the difference was to be referred to a general committee, consisting of the chief persons of each company, at the end of the work. When any passage was found remarkably obscure, letters were to be directed by authority to any learned persons in the land, for their judgment thereupon.

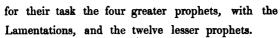
Dr. Lanceolot Andrewes first fellow, then master, of Pembroke Hall, Cambridge; at this time dean of Westminster, with nine others, met at Westminster, to whom were assigned the Pentateuch, and the history from Joshua to the First Book of Chronicles exclusively.

Mr. Lively, the king's Hebrew reader in Cambridge, with seven others, met at Cambridge; to whom were given the books from the First of the Chronicles, with the rest of the history; also Job, Psalms, Proverbs, Canticles, and Ecclesiastes.

Dr. John Harding, president of Magdalen College, with six others met at Oxford. These had



#### SCRIPTURE KNOWLEDGE.



For the prayer of Manasseh and the rest of the Apocrypha, seven were appointed at Cambridge.

For the New Testament, eight were appointed at Oxford: to whom were assigned the four Gospels, the Acts, and the Revelations.

The Epistles of St. Paul, and the other canonical Epistles, were assigned to seven at Westminster.

The work was begun in the spring of 1607, and prosecuted with all due care and deliberation. It was about three years before it was finished. Two persons selected from the Cambridge translators, two from those at Oxford, and two from those at Westminster, met at Stationers' Hall to read over and correct the whole.

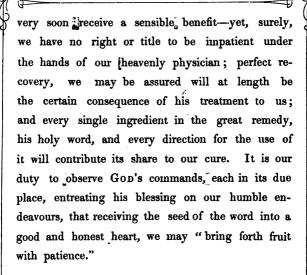
This is the translation, as before observed, of the Holy Scriptures now in common use, and since that time there has been no authorised version of any part of the sacred volume. "Truly," says Dr. Gray, "it is a most wonderful and incomparable work, equally remarkable for the general fidelity



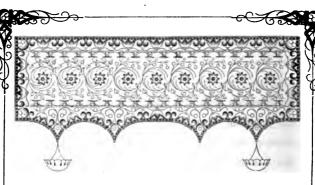
of its construction, and the magnificent simplicity of its language." Happy then has our English nation been since GoD has given us learned translators to express in our mother tongue the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages; who, although they may have been deceived, and mistaken, as men, in some matters of no importance to salvation, yet have faithfully delivered the whole substance of the heavenly doctrine, without any heretical translations, or wilful corruptions. In reading the Holy Scriptures, therefore, as presented to us. let us do so with a modest, humble, and teachable disposition; checking every presumptuous thought which may arise within us against any of those mysterious truths therein revealed; believing, rather (admitting at the same time that many passages are abstruse and not easy to be understood) that if we search after the truth for the love of it, we shall not miss of finding that knowledge which will "make us wise unto salvation through faith which is in Christ Jesus."

Possibly, indeed, we may not all at once or









THE OLD TESTAMENT.

It may now be profitable to observe what the Old Testament contains; bearing in mind that "whatsoever things were written aforetime, were written for our learning." It contains the following important works-

1st. A history of the world, from the Creation to the time of Moses, (a space of nearly 3000 years,) written by that distinguished person.

2nd. A collection of useful forms and ceremonies established by the command of God, and his laws for the government of the Jewish nation.

3rd. A history of that remarkable people from the calling of Abraham, when God chose them out from the other nations of mankind, until within about 400 years of the birth of Christ, when Malachi, the latest of the Jewish prophets, foretold the things commanded by God.

4th. A collection of wonderful prophecies, delivered by those holy persons who were raised up from time to time, during a period of 1000 years: who foretold the great events that would happen at a future time, and especially declared the coming of Jesus Christ, the Son of God; who, as the Almighty was graciously pleased to promise, should, at the appointed season, come down from heaven to save mankind from eternal death, by laying down his life for their sins.

5th. A collection of the most beautiful psalms and holy hymns of adoration to the Creator; many of them foretelling things to come, composed in great part by King David.

6th. A number of the most valuable moral maxims and proverbs for the instruction of mankind in all their common duties; composed and collected by Solomon, another of the kings of Israel.

The Old Testament has been carefully preserved through distant ages by the Jews, as containing the substance of their religion and laws, and the accounts of their national history. It continues to be held in the highest authority by that very remark-



able people, and remains among them to this day, without either alteration or addition, only that the books which it contains are divided by them somewhat differently than by us, and the whole volume consists of three parts, which they call the Law, the Prophers, and the Psalms;—by which title our Saviour and his Apostles continually refer to it in the New Testament.

In order to remove some difficulties, which many meet with in the examination of the Sacred Writings, it may be proper to offer some reflections, which are of importance to persons unacquainted with, or unaccustomed to such inquiries.

I can easily conceive the difficulty to any one who, for the first time, opens his Bible with any thing like a serious inclination to understand it. His mind, let me tell him, must be entirely unprepared for such a subject. The confused notions which he has received of the Sacred History, either from his parents, or from some accidental information, give him little or no assistance in the undertaking.

The inexperienced reader is therefore naturally surprised at many things as he proceeds in his ex-



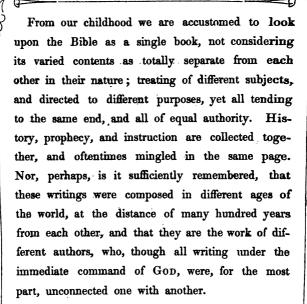


amination. He reads of many holy men, raised up from time to time among these chosen people, who were instructed by God himself to deliver to them accounts of the most extraordinary events that were afterwards to happen; taking them to task for their crimes in the severest language, yet, at the same time, promising to them the greatest future blessings, and the distinguished honour of giving a Savjour to the world in aftertimes, who should be descended from their own stock. Let any one who is thus confounded at the difficulties which press upon his mind, and possibly inclined to doubt the very truth of the Sacred Writings and prophets, or to turn away in despair of understanding matters so contrary to his own experience;—let any one, I say, who is thus lost in amazement at the many wonderful things of which he reads, be reminded of the chief points required to be considered on entering upon the study of the Bible.

1st. The many various things contained in it.

2nd. Its great age, and the rudeness of the times in which the Scriptures were composed, and the change of manners and opinions since.

## CHURCHMAN'S COMPANION.



This leads me in the second place to notice, that the Bible is by far the oldest book in the world. Moses composed the first five books, which bear his name, 1500 years before the birth of Christ. In the book of Genesis he tells us, in a plain unostentatious manner, those great facts concerning the formation of the earth, the creation of our first parents, their disobedience afterwards, and the dread-



ful wickedness into which their posterity fell, which God was pleased to punish by drowning the whole human race in a general flood. Ten generations reached from Adam to Noah, through a space of 2350 years. These early accounts might be conveyed by Adam to Methuselah, from him to Shem (the son of Noah), and from Shem to Abraham, thus passing through only four persons, and carrying events to a very distant period. Moses only lived 400 years after, and was himself descended from Abraham.

The circumstance in the Bible, (as some will inquire,) the most inconceivable to our apprehension, is the direct communication of the Almighty with his people; which, of necessity, being wholly contrary to our experience, cannot be understood by any person who does not reflect on the times when this extraordinary interposition took place. The whole world was become corrupt. How then was it possible for mankind to be recalled to their duty, but by the supernatural voice of God himself? For this purpose we read that Abraham, Jacob, Moses, and other holy men, were admitted to a

personal communication with the Supreme Being; that his heavenly angels bore his commands to them and their successors upon earth, to whom he gave extraordinary powers of making known his will. For this purpose it is perfectly according to reason, though not according to our experience, that he should condescend to give a set of laws to his chosen people. The Ten Commandments, as we now have them, were actually delivered to Moses, and written by the finger of God himself.

From a careful examination of the Old Testament, we perceive the grand scheme of benevolence, which induced the Almighty to select a chosen people to receive his immediate communications. We behold with awe and reverence the terrible examples which were made to deter the rest of mankind from disobedience, by the punishment of their rebellion and impiety. And looking upon such an accumulation of undoubted evidence, we cannot but do so without wonder and conviction, and conclude with this reflection: that the Bible is the most valuable gift that Almighty wisdom has conferred upon mankind.

The five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are placed at the head of the Scriptures as the most ancient of the Sacred Writings. These together formed the Book of the Law, as it was called by the Jews.

The Book of GENESIS (so called from its giving an account of the origin of the world and its inhabitants) gives a grand though simple account of the manner in which the Almighty was pleased to call into existence the light, the skies, the earth and its productions, the heavenly bodies, the animals which inhabit the sea, the air, and the face of the globe, and last of all, the first man and woman. The sublimity of this History of the Creation is universally allowed to be unequalled by any human composition.

In the Book of Exodus (a word signifying the going out from, in allusion to the departure of the children of Israel from the land of Egypt) Moses relates the circumstance of his own stay, and the astonishing miracles wrought in favour of the people whom God had appointed him to lead. He de-

scribes their release from Egyptian slavery; the destruction of their enemies; and the distress they met with in the wilderness, or great desert, through which they wandered forty years, as a punishment for their disobedience. The awful manner in which the Almighty was pleased to deliver his laws to the whole people from mount Sinai, is also here recorded, shewing forth his glory to them, by delivering to Moses the Ten great Commandments, which comprize an abstract of our duty towards God and man. The whole period recounted in this book is about 145 years.

Leviticus (so called from its relating to the Levitical priesthood of Aaron and his son, who were of the tribe of Levi) containing the religious rites and ceremonies, and the whole of the regulations established for the conduct of the Israelites by Moses, under the direct command of God.

The Book of Numbers begins with a history of the numbering of the Israelites (from which circumstance it takes its name) and continuing the account of their national regulation, carrying forward their history for about thirty-eight years, in their pro-



gress towards the land of Canaan. In the 24th chapter, Balaam, (who was not a true believer, and the determined enemy of the Israelites) is recorded to have delivered, against his own consent a very clear and remarkable prophecy of the coming of Christ, describing the peculiar signs by which his birth should be made known.

DEUTERONOMY, which signifies the renewal of the law, was drawn up by Moses towards the close of his life, for the instruction of those of the Israelites who were not born when first the law was delivered from mount Sinai, in the wilderness, or who were in their childhood at that period. Having finally conducted the people to the banks of the river Jordan (over which according to divine command he was not to go), Moses solemnly reminded the people of the many and wonderful mercies which they had experienced, and after carefully recording in a book all the commandments of GoD, together with the history of past events, he on this public occasion delivered these venerable memorials, over to the care of the Levites, requiring that from time to time they should be read to the whole nation.

An account of the death of Moses, which took place soon after, is added at the conclusion of the Book of Deuteronomy, probably written by the hand of Joshua; all that goes before being certainly written by Moses himself.

I have dwelt thus long upon the five books of Moses, as containing the most ancient and extensive part of the Sacred History. These venerable accounts convey to us the only memorials of the first age of the world, and furnish the only rational means of accounting for many things at this day, which would be otherwise unintelligible. The effects of the deluge are to be seen in every quarter of the globe, and present such prodigious appearances, as can only be explained by that remarkable event. Mountains and seas are found to have changed their situations. Shells, and other productions of the sea, are continually discovered on the tops of the highest mountains; and are every day dug up in mines, and from the very bowels of the earth. The miraculous change of tongues at the Tower of Babel (an ancient word which signifies confusion) can alone account for

the various languages now spoken in the world,
— and the old accounts still preserved among the
Eastern countries, from whence the human race
first began to wander into other quarters of the
world, have given scholars well skilled in those
languages, the most surprising proofs of the correctness of the Bible History; and promise, as the
examination of their ancient records proceeds, to
furnish still further explanations of the sacred
writings.

The Book of Joshua informs us of the progress of the Israelites in gaining possession of the lands of their enemies, under the guidance of their new leader; who, in the same manner as Moses, was miraculously assisted by God in conducting their affairs. This was shown upon two remarkable occasions, wherein the Almighty interposed in their favour: once when the walls of Jericho were thrown down by the blast of their trumpets, to admit them into that city; and again when the light was miraculously prolonged upon Gibeon, on which occasion the divine aid was further bestowed, in a most extraordinary manner, by huge stones

being cast down from Heaven upon their adversaries. According to the example of Moses, Joshua when old and well stricken in years, assembled the people together; he rehearsed to them God's great mercies, and made a solemn covenant, or agreement, that they should serve the Lord and obey all his commandments, which he recorded in the book of the Law before his death; a notice of which event has been briefly given.

The history is continued in the Book of JUDGES, who were rulers of the Israelites, twelve of whom governed them in succession, after the decease of Joshua. An interval had occurred before their government began, during which the people fell into great wickedness; and in consequence they were severely punished, God allowing their enemies considerable success against them: and they suffered also by violent struggles amongst themselves. This book takes in a period of upwards of 300 years.

The Book of RUTH, which next follows, contains the history of a remarkable person who lived in these times. She was not an Israelite, but, by a succession of wonderful circumstances, became an







ancestor of King David, and was adopted into that family from which our blessed Saviour afterwards descended.

The regular history is continued in the Book of SAMUEL, who was the last of the twelve Judges of Israel already mentioned, and who is supposed to have written the two preceding books of Judges and Ruth. The people becoming dissatisfied at the form of government they enjoyed, and demanding a king to rule them like other nations, Samuel, by Divine command, appointed Saul to be their king, who possessed the throne of Israel for forty years. But Saul displeased the Lord, who therefore caused the government to pass to King David; to whom he showed peculiar tokens of his favour, and inspired him with the power of foretelling future events, in a most distinguished manner. the death of Samuel is related in the 25th chapter of the First Book bearing his name, it is supposed that the remainder was the work of the prophets Nathan and Gad, who are mentioned as inspired historians in the Book of Chronicles.

The Book of the History of the KINGS OF ISRAEL



opens with an account of the death of King David, and the succession of Solomon, his son, to the The building of the great Temple at Jerusalem, which he erected by the command of God, is minutely described, with other acts of his The prophecies of Elijah and Elisha, and other inspired persons, who were made the ministers of God to his chosen people, are also mentioned in these books; and the reigns of those kings who severally filled the throne from the time of Solomon until the end of the sovereignty, are also recounted. The history contained in the two Books of Kings extends to a period of upwards of 400 years.

On the death of Solomon, and the accession of his son Rehoboam to the throne, ten of the twelve tribes of Israel, rebelling from his weak and tyran" nical authority, chose another king, and established a separate government by the name of the kingdom of Israel; but the tribes of Judah and Benjamin yet remained faithful to their former sovereign, and formed the government which from this time was distinguished as the kingdom of Judah.

The Israelites, however, having fallen into great wickedness and disobedience to God, upwards of 250 years after this separation from Judah, were signally punished for their ingratitude, in the conquest and total destruction of their kingdom by the Assyrians: being led away into captivity by Salmaneser, the king of that country. The tribe of Judah in like manner fell under the displeasure of the Almighty, more than 100 years after, being conquered by Nebuchadnezzar, king of Chaldea, who carried off their wicked king Zedekiah, the last of their sovereigns, in chains, to Babylon; ransacked the city of Jerusalem; destroyed the celebrated Temple of Solomon; plundered the treasures; and led away the greatest part of the people into slavery. Thus did the chosen people of Goo receive the reward of their continued wickedness and ingratitude to their Almighty benefactor; who had preserved them as a distinct people for 900 years, from the period when he first separated them from the rest of mankind.

The Book of Chronicles must not be confounded with the chronicles of the kings of Israel, so often referred to in other books of Scripture; by which



were meant the national records of the Israelites; such as were kept, by Divine command, from the time of Moses. From these it is supposed the Prophet Ezra drew up the Book of Chronicles that we have now in our Bible; which, in the ancient translation of the Old Testament, was entitled the book of things omitted in the foregoing. It contains an exact statement of the several generations from Adam to David, and a particular account of the tribes of Israel.

The Book of Ezra continues the history from the time at which the Chronicles conclude, and informs us that Cyrus, king of Persia, who had overturned the empire of Babylon, after that the people had accomplished the seventy years of captivity (foretold by the prophet Jeremiah), made a decree, by which he restored them to their country and possessions, and gave them permission to rebuild their city, according to another prophecy of Isaiah, delivered 200 years before the event took place. Ezra, who was of the family of the priesthood, and speaks of himself as a ready scribe, became afterwards their governor, and re-established their laws and religion;



they rebuilt the temple upon the foundation of that of Solomon, which had been destroyed; Cyrus restoring many of the treasures taken away by Nebuchadnezzar.

A very small number of the Israelites seem to have returned with those of the kingdom of Judah, who had so long continued at Babylon; and therefore the people thus restored received the common name of Judæans, or Jews, which they have ever since continued to bear.

Nehemiah succeeded Ezra in the government of Judea, under the authority of the kings of Persia; and the people, at length made sensible of their great wickedness and ingratitude to the Almighty, were brought, through his care and regulations, to a thorough reformation, abandoning their former inclination to the worship of images. They are related in the Book of Nehemiah to have made offerings and atonements for their past sins; and from that time forward became as remarkable for their rigid attachment to their religion, as before they had been unmindful of it. This book, being the latest of the historical writings of the Old Testament, brings

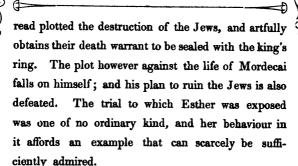
down the Sacred History to about 400 years before Christ.

The Book of ESTHER, supposed to have been written by Ezra, contains the history of a female captive of the Jewish nation; who, through her influence with King Ahasuerus (who had raised her to the throne of Persia), prevented a universal massacre of her countrymen planned by Haman, the wicked minister of that monarch. This remarkable deliverance was commemorated by the Jews in aftertimes by a solemn festival called Purim, or the Feast of Lots, from the event recorded in chap. iii. 7, and ix. 24.

Esther as has been observed, is a narrative of a most singular deliverance of the Jews from the brink of destruction, and as all Scripture is given for our learning, "so should the conduct of the Jewish queen, under circumstances of the utmost delicacy and danger, serve as another conspicuous pattern of that due precaution, which ought never to be separated from a pious resignation to events, and the humblest submission to the Divine will.

Haman, who was an Amalekite, we have just





Sir Robert Ker Porter, in his travels thus speaks of this book; we quote it with much pleasure, his volumes being large and expensive, consequently beyond the reach of many readers.

"The character of Esther," he says "has ever appeared to me, one of the most lovely pictures of female perfection; a beautiful example of female heroism without any of that hardness of feature which gives the idea of an Amazon. She exhibits the most heroic self-devotion in the cause of her unhappy nation, mixed with all the attractive softness of feminine delicacy and tenderness of heart. She shrinks from the act of exposing herself to the open shame of the violent death she yet steadily resolves to dare for the magnanimous purpose of

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saving her people from the execution of the decree pronounced against them. Thus with all the natural and becoming apprehensiveness of a delicate woman, trembling at the thought of her blood being shed by a private or public executioner, she warns Mordecai of the danger she must incur in preferring her petition. She implores him to pray that penalty may be averted, whilst she declares herself determined to run the desperate risk: 'Go,' said she, 'gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day: I also, and my maidens will fast likewise. And so will I go in unto the King, which is not according to the law; and if I perish, I perish."

Sir Robert is writing from Hamadan, the ancient Ecbatana, when he says "The Jewish part of the inhabitants with whom I conversed, entered with a solemn interest into the questions I put to them respecting the sepulchre of Esther and Mordecai, the dome roof of which rises over the low dun habitations of the poor remnant of Israel, still lingering in the land of their captivity. This



tomb is regarded, by all the Jews who yet exist in the empire, as a place of particular sanctity; and pilgrimages are still made to it at certain seasons of the year in the same spirit of holy penitence with which, in former times, they turned their eyes towards Jerusalem. Being desirous of visiting a place which Christians cannot view without reverence, I sent to request that favour of the priest under whose care it is. He came to me immediately, and seemed pleased with the respect manifested towards the ancient people of his nation, in the manner in which I asked to be admitted to his shrine.

"I accompanied him through the town, over much ruin and rubbish, to an enclosed and somewhat elevated piece of ground. In the centre was the tomb, a square building of brick, of a mosque-like form, with a rather elongated dome at the top. The whole seemed in a decaying state. The door that admitted us into the tomb is in the ancient sepulchral fashion of the country, very small, consisting of a single stone of great thickness, and turning on its own pivots from one side. Its key

is always in the possession of the head of the Jews resident at Hamadan, and doubtless has been so kept from the time of the holy pair's interment. when the grateful children of the captivity, whose lives they had rescued from universal massacre. first erected a monument over the remains of their benefactors, and obeyed the ordinance of gratitude in making the anniversary of their preservation a lasting memorial of Heaven's mercy, and the just faith of Esther and Mordecai."

"The original structure is said to have been destroyed at the sacking of the place by Timour; and, soon after that catastophe, the present unobtrusive building was raised on the same spot. Certain devout Jews of the city stood to the expence; and about 150 years ago (nearly 500 years after its re-erection) it was thoroughly repaired by a Rabbi of the name of Ismael."

"After passing the little portal, which we did in an almost doubled position, we entered a small arched chamber, in which are seen the graves of several Rabbis over which we trod lightly, and then came to a second door, at the end of the

vestibule, of such very straight dimensions that we were constrained to enter on our hands and knees; when, standing up, we found ourselves in a larger chamber, to which appertained the dome. diately under its concave stand two sarchophagi, made of very dark wood, carved with great intricacy of pattern, and richness of twisted ornament, with a line of inscription in Hebrew running round the upper ledge of each. Many other inscriptions in the same language, are cut in the walls; while one, of the greatest antiquity, engraven on a slab of white marble, is let into the wall itself. the priest said, had been rescued from the ruins of the former edifice, at its demolition by the Tartars; and, with the sarchophagi themselves, was preserved on the consecrated spot."

"The following is a translation of the Hebrew inscription on the marble slab in the sepulchre of Esther and Mordecai:

<sup>&</sup>quot;'The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews.



<sup>&</sup>quot;'Mordecai, beloved and honoured by a king, was great and good.

<sup>&</sup>quot;'His garments were as those of a sovereign.

<sup>&</sup>quot;'Ahasucrus covered him with this rich dress, and also placed a golden chain around his neck.

"With the sacred volume in my hands, which contained the accounts of the devoted goodness of this fairest daughter of Israel, I could not look on her tomb without feeling awe and admiration that made my heart bow to the memory of such perfect virtue, in such perfect beauty."—Sir R. K. Porter's Travels in Georgia, Persia, &c. vol. 2, p. 113, 4to.

The Book of Job delivers to us an account of a person eminent for piety, whom Gop permitted the Evil Spirit to attempt to seduce from his obedience. The struggles between his sense of duty and the infirmities of nature are beautifully exemplified, and the history concludes with his being restored to the highest prosperity, as a temporal reward for his distinguished virtue. This very ancient book is supposed to have been written at least as early as the time of Moses. In the 19th chapter we find a remarkable prophecy of Christ's coming to judgment; which has been judiciously inserted in our funeral service. The sublimity of thought and language in which the whole story is conveyed, has excited universal admiration; and it moreover

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affords us a most illustrious example of patience, humility, and piety, under all the sore afflictions which were heaped upon his head.

The PSALMS, which come next under our examination, though generally called the Psalms of David, were not all composed by that monarch; about one half of them being considered the work of other inspired persons. The 49th is supposed to be Solomon's; the 137th was composed by some captive Jew during the Babylonian captivity; some greatly before the time of David; some even by Moses. These Psalms contain many remarkable prophecies respecting Christ; predicting a variety of circumstances relative to his birth, his sufferings, his death, resurrection, and ascension. The late excellent Bishop Porteus has observed that "the Psalms are full of such exalted strains of piety and devotion, such animated descriptions of the power, the wisdom, the mercy, and the goodness of GoD, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governor of the universe."







The PROVERES OF SOLOMON, and the Book of EccLESIASTES (or the Preacher), contain a most valuable and extensive collection of the wisest maxims for the instruction of mankind; greatly excelling any others which have been preserved to us from ancient times. A great proportion of them were undoubtedly composed by that inspired monarch, who, as the Scriptures inform us, was the wisest of men, and distinguished by the peculiar favour of God.

The Song of Solomon, which follows the two books last-mentioned, is an hymn of praise and thanksgiving to the Deity, composed on the occasion of his marriage with the daughter of Pharaoh, king of Egypt. In this song of praise Solomon compares his bride to the future Church of Christ, which it had been revealed to him should in aftertimes be established. The mind of that man must be wretchedly depraved who finds occasion for ridicule in reading this very ancient writing, or who endeavours to deride those prophetical expressions which have an immediate reference to our sacred religion. The language abounds indeed in images and allusions unusual in this country. In reading



this book we must therefore bear in mind, that the style of writing in all Eastern nations, and particularly in ancient times, was very different from ours, although to this day much of this peculiar manner is practised in those countries.

Having thus completed our short review of the historical writings of the Old Testament, we postpone for the present our examination of the books of prophecy contained in that holy volume.

Our readers must be prepared to meet with many obstacles still which want of learning does not permit them entirely to overcome; but an earnest endeavour to understand such things as are of easy attainment will get the better of many difficulties which at first sight may appear incapable of explanation.

In the Sacred History a few things are observed to be misplaced, owing to the mistakes of those employed in translating them from the Hebrew tongue, or in copying them from the older writings. Some short sentences have likewise been introduced, which were probably written on the margin of the pages, and afterwards, by later transcribers, put into the body of the work. The names of some few

places have been altered, which in the long course of time had lost their ancient title. In describing the condition of old cities and places, it is frequently said, "as it is at this day;"-which is another of

those additions made by later copiers.

We find an account of the kings of Edom in the 36th chapter of Genesis, which could not possibly be written by Moses, but must have been put in by some person after his time, as the kingdom of Edom was not then founded; which is an example of those trifling additions that I have just men-It may appear remarkable, that Moses, Joshua, Samuel, and others, who were the authors of those books which bear their names, should speak of their own acts as though they were not performed by the person who tells them. But this was the manner of writing in ancient times, and is still practised in India, Persia, and other Eastern nations; and indeed, generally, where persons giving an historical account of their own transactions wish not to appear to boast of themselves.

These circumstances are mentioned, lest they might otherwise perplex our humble readers; and





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because they have been absurdly opposed to the truth of the Sacred History, by persons who either through ignorance or mischief have endeavoured to lessen the credit of Sacred History.





## PROPHETIC PORTIONS OF THE OLD TESTAMENT.

PROPHECY signifies the supernatural gift of the Almighty to enable men to foretell future events, of which we have so many proofs recorded. We read in the 2nd of Peter i. 21, that prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. Inspiration is also a supernatural assistance from God, giving men extraordinary wisdom, with powers of writing and speaking above their natural understanding.

When God gave holy men the gift of divine wisdom, he gave them a fore-knowledge of certain events, generally of a disastrous, though sometimes of a consoling nature, the fearless declaration of which, in the name of the Lord, was intended to strike them with awe, and bring them to repentance and obedience.

In the destruction of Korah, Dathan, and Abiram, (which we read in the 16th chapter of Numbers,) is a remarkable example of the sudden indignation of God against those upon whom the prophet had called down his displeasure.

When Adam had, through transgression, brought death upon his children, God was pleased to assure him, darkly, of the future victory which should be obtained over death, and over his fatal enemy the tempter. "The seed of the woman should bruise the serpent's head;" that is, Christ, in his human nature, should overcome the power of the Devil.

As the prophetical books of the Old Testament are, from their nature, more difficult to be understood than the historical parts of the sacred volume, and as they contain the evidence of the gracious purposes of the Almighty, in providing the means of salvation for his creatures, so they require our most earnest attention to the foretelling of one great event after another up to the actual appearance of Christ on earth.

To Lamech it was revealed, that Noah should remove the curse upon the ground which Gop had

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pronounced to Adam.\* To Noah this assurance was accomplished, and a promise given that the world should no more be destroyed.

The promise made to Adam was renewed in clearer terms to Abraham. God assured him that in his successors "all the nations of the earth should be blessed," thus directly referring to the salvation of Christ, who in after-ages was born of one of the lineal descendants of Abraham.

Jacob, when delivering his dying injunctions to his children, prophesied still more clearly the future blessing of Christ; distinctly stating that this promise would be fulfilled in the line of his son Judah.

Moses repeated all those prophecies in the fullest manner; and while he described the nature and office of the Redeemer, he prophesied that Christ would be rejected of the Jews, and foretold with astonishing clearness the heavy punishment of their ingratitude.

From that time forward a succession of prophets appeared in the world, who continued to renew those gracious promises of the coming of Christ, pointing

<sup>•</sup> Genesis, v. 29.







out more and more exactly the circumstances of his life and ministry. They accompanied these promises with the most earnest exhortations to piety and obedience. They warned the chosen people of God, in the most solemn manner, of the danger of falling away from their duty; recalling them from error and idolatry by the prospect of the severest temporal punishments, which were threatened to follow their rebellion against the Almighty.

The prophets of the Old Testament are sixteen in number, and have been divided into two classes, the greater and the less; not that the authority of the lesser prophets is in any degree inferior to that of the greater, but they are so called simply from the shortness of their works.

The four greater prophets are—Isaiah, Ezekiel, Jeremiah, and Daniel.

The twelve lesser prophets are — Hosea, Amos, Jonah, Nahum, Zephaniah, Zechariah, Joel, Obadiah, Micah, Habakkuk, Haggai, and Malachi.

I shall mention a few short particulars concerning each.

Isaiah, the most distinguished of the prophets,







began to deliver his predictions in the reign of Uzziah, king of Judah, about 760 years before Christ. These prophecies related most particularly to the glorious ministry and salvation of Christ, although many other events were foretold by him. The destruction of the kingdoms of Israel and Judah; the captivity of the people in Babylon; the final overthrow of that great empire; the ruin of Egypt, Assyria, and other nations, are foretold in the writings of Isaiah in the most eloquent and impressive language.

The restoration of the Jews, under the decree of Cyrus, king of Persia, is most particularly prophesied in the 44th and 45th chapters. Cyrus is therein mentioned by name, nearly 200 years before he was born. The 7th and 9th chapters particularly foretel the circumstances of the birth of Christ. The 53rd (in a most minute and surprising manner) his crucifixion and burial. The 60th chapter points out the extension of the church of Christ to the Gentiles; by which name all other people were distinguished from the Jews, for whom alone the religion of Moses was designed. The 65th chapter pro-

phesies the exemplary punishment of the Jews for rejecting the promised Messiah.

Jeremiah began to prophesy 630 years before Christ, in the reign of Josiah, king of Judah. predictions were directed to most of those events which Isaiah had already foretold; the captivity and destruction of the Jewish nation, and the future coming of Christ. Towards the end of the book, he minutely relates the accomplishment of many of those events which he had himself previously fore-He prophesies the return of the Jews to Jerusalem; their obstinate rejection of Christ; the heavy judgments which would follow; and their final reception into his kingdom. The last chapter, which relates the death of King Zedekiah, and the captivity of his subjects at Babylon, is supposed to have been added by Ezra. These later prophecies were addressed to the people, during their captivity at Babylon, from the country of Judea, where Jeremiah continued to reside, though he afterwards retired into Egypt. The Lamentations of Jeremiah, which follow the book of his prophecies, are a representation of the miseries which had befallen Jerusalem under the last judgments\_of God upon that city.

The prophet Ezekiel was carried prisoner to Babylon, with the rest of his countrymen, by Nebuchadnezzar, 598 years before Christ, and delivered his prophecies during his captivity. The holy visions described in his writings represent the high calling to which he was chosen by the Almighty, and many of the misfortunes which were to happen to the Jews, whose crimes he severely rebukes. He also prophesied the destruction of many other nations, Egypt in particular; and, in the 37th chapter, delivers a very clear prediction of Christ's coming.

The Book of Daniel begins with an account of his being also carried away to Babylon 606 years before Christ, when Nebuchadnezzar plundered the city and temple of Jerusalem, and directed him and other young men of the royal household to be instructed in the learning and language of Chaldæa, whose idolatrous practices they were also commanded to imitate; but they continued faithful to the true God; and being miraculously preserved by Divine



favour, Daniel was raised to high dignity and honour, which he continued to enjoy during the reigns of several successive monarchs and conquerors of Baby-By the help of heavenly inspiration he interpreted many remarkable dreams; and many wonderful visions were shown him, which are recounted in the writings before us, containing the most astonishing prophecies relative to the revolutions of nations, which were long afterwards most exactly fulfilled; others which are now accomplishing; and some which are yet to come to pass, even to the very end of the world. In the 7th chapter he foretels the coming of Christ; in the 9th he fixes the exact time of his appearance, his death, and resurrection; the weeks of which he there speaks being understood, agreeable to the language of prophecy, to mean weeks of years. Thus the 70 weeks mean 490 years, the exact time which elapsed between the command to rebuild the Temple of Jerusalem to the coming of our blessed Lord. Daniel, in the last place, predicted the future kingdom of Christ on earth, the restoration of the Jews, the universal spreading of Christianity throughout the

world, and the general resurrection to judgment at the last day.

Hosea, 800 years before Christ, prophesied to the Israelites the heavy punishment of their crimes; showing, in the 3rd chapter, their future ruin and dispersion; and, in the 4th, the destruction of their government, and the abolition of their religious rites. At the same time he promises them a Redeemer, whose resurrection on the third day is exactly mentioned in the 2nd verse of the 6th chapter; and finally, he predicts their restoration to God's favour, and that they shall be received into the kingdom of Christ.

Joel prophesied about the same period. He reproaches the people in severe terms; he exhorts them to escape the punishment of their sins by repentance; he pronounces the dreadful judgments that awaited them; but shows the salvation of Christ, which should spring out of Jerusalem; and concludes with a declaration that the Jews would at length be restored.

The Prophet Amos, who lived about the same time, predicts the destruction of the kingdoms of



Israel and Judah, and many other nations. He declares the judgments of God upon their great ingratitude, hypocrisy, and rebellion; and, in the last chapter, foretells the rebuilding of the Temple of Jerusalem, and the return of the Jews from captivity.

The vision of Obadiah, who prophesied 585 years before Christ, is contained in a single chapter, which declares the destruction of the descendants of Esau, who was the father of the nations of the Edomites, or Idumeans; the superiority of the descendants of Jacob, and concludes with foretelling the fuller glory of Zion, where the future Saviour should arise, and establish his kingdom.

The prophecy of Jonah is addressed to the people of Nineveh, the capital city of the Assyrian empire, whose downfall is predicted as a judgment upon their idolatry and wickedness. He records the remarkable punishment which he himself experienced for delaying to execute the divine command which directed him to proclaim this judgment. The repentance of the Ninevites is also shown,

which turned away the anger of God from them until 170 years after, when they relapsed into wickedness, their city was destroyed, and the empire was entirely subdued. It should be observed, that the Books of the Prophets are not arranged in our Bible according to their date, that of Jonah being the earliest; he prophesied 840 years before Christ.

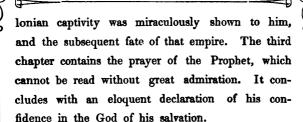
Micah prophesied in Judea 750 years before the birth of Christ, foretelling the destruction of the Temple of Jerusalem. In the fourth chapter we read a beautiful prediction of the establishment of the Christian Church, and of the birth of the Messiah at Bethlehem, which he mentions by name. He shows the future dispersion of the Jews, and the completion of all the promises made to Abraham.

The prophecies of Nahum are confined to the destruction of Nineveh, and the kingdom of Assyria; they were delivered 715 years before the Christian era.

Habakkuk, who prophesied 605 years before Christ, recounts the visions by which the Baby-







In the reign of King Josiah, 630 years before Christ, Zephaniah prophesied the desolation of Jerusalem, Nineveh, Moab, and other devoted cities and nations. He exhorted the Jews to repentance, and to await with submission their future restoration to God's favour, when Christ's universal kingdom should be established.

The prophet Haggai returned from Babylon with his countrymen, in the year 520 before Christ; when, under the decree of Cyrus, they were restored to Jerusalem. He encourages them to rebuild the Temple, and to obtain the favour of God in completing that pious work; promising that it shall far excel the former in glory, not by the beauty of the building, but by the future appearance within its walls of the Messiah, whose coming he announces.

## CHURCHMAN'S COMPANION.

Zechariah, who flourished at the same time, prophesies in like manner the coming of Christ and the Jews' final restoration. In the 9th chapter he exactly describes his public entrance into Jerusalem, as related afterwards by St. John; in the 11th chapter he speaks of the thirty pieces of silver by which he was to be betrayed; in the 12th chapter he mentions the piercing of his body on the cross. These minute prophesies being so exactly fulfilled are referred to by St. Matthew, St. John, and others, in relating the circumstances, of our Saviour's death.

We come now to Malachi, the last of the Prophets, who delivered his predictions 400 years before the birth of our Saviour. In Malachi the spirit of prophecy ceased; when the great design of Providence in appointing such a dispensation to prepare the way for that great event had been completed. For it is to be observed that the great object of prophecy was to warn the people from their crimes; to preserve in them the worship of the true God; to remind them of the ancient promises of the Almighty to Moses, Abraham, and





others; and finally to declare the coming of Jesus Christ, the Son of God, to redeem them and all mankind from the eternal consequence of sin.

Malachi begins with lamenting the perverseness and continued impiety of Israel. He reasons with them in the name of God for their stubborn wickedness, and in particular severely reproves the priests for corrupting his worship. In the 3rd chapter he makes known the coming of John the Baptist, as the forerunner of Christ. He declares that the Messiah will appear in his holy temple at Jerusalem, who will invite his people to return from their errors, and will send his blessing upon all nations. Lastly, he exhorts them to keep the Law of Moses, and assures them that God would at the appointed time send his Messenger to prepare the way before the promised Messiah; which prophecy was fulfilled in St. John the Baptist, who came in the spirit and power of the ancient Prophet Elijah, and preached the Gospel of Christ a few months before our blessed Lord.

In conclusion, let us reflect on the last words of the prophet Hosea: "Who is wise, and he will

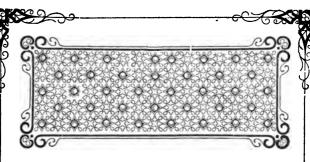


# CHURCHMAN'S COMPANION.

ponder these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressor shall fall therein."







#### THE NEW TESTAMENT.

BRIEFLY CONSIDERED, PROVING THE FOUNDATION ON WHICH CHRISTIANITY STANDS—THE EXTERNAL AND INTERNAL EVIDENCES OF ITS TRUTH—ITS PROPAGATION AND SUCCESS.

In the New Testament (the Magna Charta of our Christian profession), there, and there alone, we must look for the doctrines we are to believe, the precepts we are to observe, and the institutions we must celebrate, imitating the perfect example left us by the "author and finisher of our faith," with a persevering and indefatigable fidelity.

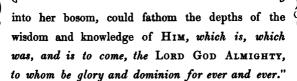
It has been pertinently remarked, that "to reject the Gospel because bad men pervert it, and angry men quarrel about it, and bigotted men look sour on others, and curse them because they do not agree in every tittle with themselves, displays the same folly as if a person should cut down a tree

bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigure the leaves, and spiders made their webs among the branches."

"The cause of Christianity," says Dr. Doddridge, "has greatly gained by debate, and the Gospel comes like fine gold out of the furnace, which the more it is tried the more it is approved."

On the subject of difficulties, admitting that some remain which are inexplicable, ought this circumstance to shake our faith or excite astonishment? This, indeed, is nothing but what might be expected in the present state of being. Are the appearances of nature fully explained, or the intricacies of science altogether developed? We are encompassed with wonders, and why should RELIGION be expected to be void of difficulties? "It would indeed be a miracle (remarks the late Bishop Watson) greater than any we are instructed to believe, if there remained no difficulties—if a being with but five scanty inlets of knowledge, separated but yesterday from his mother-earth, and to day sinking again





Most if not all Christians, whatever their particular tenets may be, acknowledge the Scriptures (the Old and New Testament) as the sole foundation of their faith and practice. But as these books, or at least particular passages in them, being variously interpreted by different commentators, have given birth to a multiplicity of different sects, it requires a little more than common attention to explain and put this all important subject—a subject that so nearly concerns us all—in as perfect a light as possible.

Let any sect of professing Christians be asked by what authority these books claim an absolute right to determine the consciences and understandings of men with regard to what they should believe, and what they should do; they answer, that all scripture, whether for doctrine, correction, or reproof, was given by immediate inspiration from God. If again interrogated how those books, which they call





scripture, are authenticated, they reply, that the Old and New Testament are proved to be the word of God by evidences innumerable, both external and internal.

My intention, on the present occasion, is not to attempt any new idea on the great subject of our redemption, but merely to state a few of the most prominent particulars arising out of the most essential characteristics of our religion. It is an historical religion; that is, it is a religion whose doctrines arise out of facts; chiefly miraculous facts. In this respect Christianity essentially differs from all the philosophical systems, or false religions of the world. Mahomet did no more than lay down doctrines; but Christ performed actions out of which doctrines flow. Thus he died for us, and hence the doctrine of the atonement; he sent the Holy Spirit to us, and hence the doctrine of grace. And this will account for our not finding doctrines with which we are familiar set forth as such in the sacred nar-They are contained there, yet not as ratives. abstract propositions, but involved in the facts related.





Throughout indeed the whole ministry of our Saviour, he exhibited a conformity to the description of prophecy in every way which could excite attentive inquiry and faith in the humble minded; and in his death, seeing that when he made his grave with the wicked, &c., the lesson was completed, crowding as it did the immense number of prophetic hints relative to the crucifixion and resurrection into this brief but awful period.

The books of the New Testament now in our hands were written by the first preachers and promulgators of Christianity; and the characters of the writers also, so far as we can judge by their works, seem to render them worthy of regard, and leave no room to imagine they intended to deceive us. The manner, indeed, in which each relates his history is most happily adapted to gain our belief. It cannot be said that the apostles were under any temptation to forge a story of any kind, or to publish it to the world knowing it to be false: on the contrary, there are in their writings the most genuine traces not only of a plain and honest, but of a most pious and devout, a most benevolent and generous



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disposition, as every one must acknowledge who reads their writings. The gospels were written at different periods; viz.:—

St. Matthew's was written in Judea about the year 38.

St. Mark's ,, Rome ,, 65.

St. Luke's ,, Greece ,, 68.

St. John's ,, Asia Minor ,, 97.

Of the first Gospel.—We have the narrative of an eye-witness and an apostle. From a variety of concurrent testimony, it appears beyond a doubt that the gospel of St. Matthew was really written by him, and in Hebrew, the language then spoken in Palestine, and the first of the gospels that was written. Matthew, it appears, was a native of Galilee; but history does not tell us in what city of that country he was born, or to what tribe of the people of Israel he belonged; let it be sufficient for us to know, that he was from the time of his call a constant attendant upon our Saviour. If the gospel of John alone is genuine, we have the same degree of evidence. If both these can be proved to be spurious, then compare those of Luke and Mark. and if found to differ by omission or variation in





some points, they will be found most uniform in substance.

In my opinion a very strong proof of the genuineness of the gospel instead of reason for cavilling at it and doubting its authenticity, is the circumstance of one Evangelist relating what another has omitted, for instance, Matthew makes no mention of our Lords ascension into heaven. the relation of which is given by St. Mark and St. Luke; and it is also observable that he notices only one of our Saviour's appearances to his disciples after his resurrection. But how to account for this omission of St. Matthew when comparing it with the others is not very easy, nor more necessary, than to express our surprize at the exclusive mention he makes of the visit of the eastern magi-our Saviour's flight into Egypt-the slaughter of the infants at Bethlehem—the parable of the ten virgins—the dream of Pilate's wife—the resurrection of many saints at the crucifixion—and the bribing of the Roman guard, appointed to watch at the holy sepulchre, by the chief priests and elders; and if any thing else were wanting;

nothing can speak more for the truth and honest intentions of the whole of the apostles than their plain and unadorned manner in relating what they themselves saw and heard. Concerning the important fact of the resurrection, we are not told it with any display of ostentation to fix our belief, but simply that it did take place and that they they themselves were eye witnesses of it; and we do not read in any stronger language than barely sufficient to announce the various miracles our Saviour wrought—the descent of the Holy Ghost upon him, with the voice declaring him to be the Son of Gon-the glories of his resurrection and the triumph of his ascension, with other truths equally important for us to learn, such as the nature of his office as mediator, with the rewards and punishments of another life. When persons for the sake of the truth lay open even their own faults and failings, it is a strong evidence in their favour: but indeed we have only to examine the contents of the four Gospels to be satisfied with them, and reading such simplicity as well as majesty in the several narrations as plainly to denote

them to be a divine revelation, certainly not the scheme of poor illiterate men, who were no more able to invent what the four Gospels contain than to create a world.

In respect to the further spreading of the Gospel of our Lord and Saviour Jesus Christ, we have every reason to believe that all nations will feel more and more its happy effects. Are not translations of the "Holy Scriptures" multiplying without number in almost all languages?—and are not preachers gone and going forth into every region, "to make the ways of God known upon earth, his saving health among all nations?"

It seems, therefore, that not only a nation or a country, but the whole habitable globe shall become the kingdom of our Lord and of his Christ; and who is there that has ever known the excellency of this system, who is there that has ever experienced its happy efficacy, who is there that has ever been convinced of its divine origin, its delightful nature, and peaceful tendency, but what must join the benevolent and loyal poet in saying, "Let the whole earth be filled with His glory,

Amen and Amen." In one word, by the completion of all the prophecies of former ages; —by the miracles which he performed in proof of his divine powers—above fifty of which are particularly described in the New Testament though many more are mentioned in general terms—by the purity and excellence of his instructions which were allowed to be superior to all that mankind had received, and which were backed by authorities, and supported by promises of future rewards, till then unknown and untaught; by the completion of many prophecies which our Saviour himself delivered, concerning events which have since happened exactly as he foretold, is the truth of Christ's Religion established.

It may now be well to observe, for further elucidation, what each Evangelist states concerning the glorious salvation which Christ came to obtain for us, and also to notice, separately, the other books of the New Testament. As has been already stated St. Matthew wrote his Gospel (dating from our Saviour's birth till about five years after his ascension) in the year 38. The manner of his being

#### THE NEW TESTAMENT

chosen a disciple is mentioned in the 9th chapter. He was a publican, or tax gatherer, an office in great disrepute among the Jews, and the choice of such a person fully shows our blessed Saviour's purpose of giving no worldly advantages to those whom he appointed to teach his religion. This book was written in Hebrew, but afterwards translated into Greek, which had become the general language of the country after the conquest of Alexander; the other Gospels being all composed in that tongue. St. Matthew's Gospel was drawn up for the immediate information of the Jews: he is therefore more particular than the other Evangelists in referring to the prophecies of the Old Testament respecting our Saviour's coming, and makes frequent mention of the customs and ceremonies of the Jews; which were to them naturally familiar. With great judgment he begins his account, by showing that Christ was descended from Abraham, tracing up his family to that patriarch, to whom God (as Moses inform us) had promised this great distinction. This was an argument most likely to convince the Jews that Christ indeed was their pro-

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mised Messiah. St. Matthew seems to have attended his divine Master constantly through his ministry. He therefore speaks as an eye-witness of those events which he records. The full account of our Saviour's beautiful Sermon on the Mount, in the 5th, 6th, and 7th chapters, is peculiarly valuable, as containing in itself a complete body of instruction for our general conduct.

St. Mark was not one of the twelve apostles; nor does he relate the events he describes as having been a witness of them himself. But his authority is not the less certain; for we are informed that the disciples were accustomed to meet at his house; and in their society, therefore, he lived in familiar intercourse. We know also, he was the faithful companion of St. Peter, whom he accompanied to Rome; during which time, about the year 65, he composed his Gospel, under the direct authority and assistance of that eminent apostle; for this reason, in the early times of Christianity, this was often called the Gospel of St. Peter. It was expressly written for the instruction of the Romans, who had received the



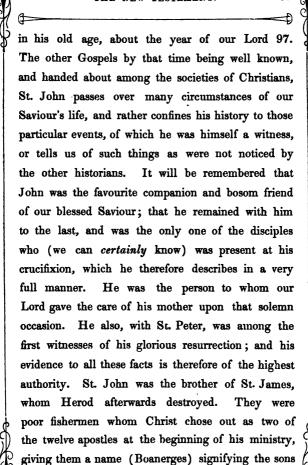
Christian faith, and therefore less commonly refers to things peculiar to the Jews than the Book of St. Matthew; nay, he often explains such as he does mention for the information of those who were strangers to the Jewish customs. Mark was the nephew of the apostle Barnabas (Acts, xii. 25), whom, with others of the disciples, he attended on their different journies, while teaching the faith in distant countries. As the history given by Matthew bears a great resemblance to that of Mark, it probably was in his hands at the time he wrote, though many things are left out, and some added which the former does not mention.

St. Luke, whose Gospel next follows, also wrote the history of the Acts of the Apostles, of which I shall hereafter have occasion to speak. He was not one of the twelve apostles. He is, probably, the same Luke who is mentioned by St. Paul, in his Epistle to the Colossians, as being by profession a physician, and was therefore probably a man of some learning. His style shows more elegance than that of the other Evangelists. The Gospel of St. Luke is addressed, as well as his account of



the Acts of the Apostles, to Theophilus, a person probably in high esteem among the Christians of his time; and he professes, in the beginning, to have written it for the purpose of giving a correct account of our Saviour's life and ministry in place of some histories then current, which, being unauthorized by Gon's holy inspiration, were not worthy of credit. The history of St. Luke is considered to have been addressed to the Gentile converts, probably in Greece, for whose benefit many things are therefore explained, and was written about the same time that St. Mark's was addressed to the Roman converts. It remains only to be added, that St. Luke was the companion of the apostle Paul in those laborious journeys which he undertook for the advancement of the Christian faith, so that his Gospel is recommended to our belief on the most undoubted authority: indeed, it was the belief of the earliest Christians that St. Luke "put into his book the Gospel preached by St. Paul."

The Gospel according to St. John was written much later than the three former, being composed





of thunder, in token of the eminent zeal they should display in his service.

In reading these Gospels with due attention, it will be your business to compare them frequently with each other; things which appear difficult, [and not easily understood in one, are oftentimes very well explained by referring to the account given by another of the Evangelists; the several Gospels thus placed together throw a surprising light upon the whole of the sacred story. You will also consider, that these writings are above 1800 years old, and that they were composed for different purposes, and for different societies of Christians. You must not look into them for what would now be considered a regular history of Jesus Christ, but rather regard them as a selection of particular facts by each of the inspired authors, relating to his life and doctrines. Neither should you expect to find a regular form and plan of instruction, or articles of belief; for though all the principles of our holy religion are contained in the New Testament, Christ's instructions are not intended so much to direct us in our conduct in particular cases as

to correct our hearts, to give us those pious principles and motives which, if properly established, will regulate our inclinations and guide our actions upon all occasions.

The history of the progress of the Christian religion, after Jesus Christ had returned to that heavenly glory which for a time he laid aside for our sakes, next requires our consideration. The Acts of the Apostles, written by St. Luke, furnish us with the most satisfactory information on the subject, extending to a period of about thirty years after the ascension of our Lord. At the moment of his departure, addressing his apostles, he said, "Behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." xxiv. 49.)-Accordingly, when they were assembled together soon after at the feast of Pentecost, the Holy Ghost descended upon them in a most awful manner, giving them the power of speaking in every language, to the astonishment of themselves and all who heard them, who flocked to them in crowds when this surprising event was noised abroad. St. Peter, to whom our Savionr had given a distinguished charge, taking this favourable opportunity of addressing the great multitude thus drawn together, so strongly persuaded them to repent "and be baptized" in the true faith, that the same "day there were added unto them 3000 souls." And fear and wonder came upon all, and many wonders and signs were done by the apostles, and the Lord added to the church daily."—(Acts, ii. 41.)

The miracles they performed, and the great success of their proceedings, soon raised the jealousy of the chief priests; which they expressed by seizing Peter and John, who had just then restored a well-known cripple to the perfect use of his limbs in the name of Jesus Christ.

The council consulted together, saying, "What shall we do to these men, for that a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it? So having threatened them, they let them go, finding nothing how they might punish them, because of the people."—(Acts, iv. 16.) The number of Christians in the city was already increased to





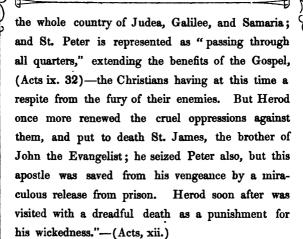
5000, "and the multitude of them that believed were of one heart and soul." Their followers still increasing rapidly, the whole of the apostles were seized and imprisoned, but were immediately set free by divine power;—the council were prevented from taking the most violent measures against them, by one of their own number, who cautioned them saying, "Refrain from these men, and let them alone; for if this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it."—(Acts, v. 38, 39.)

The Christians now becoming a very considerable body at Jerusalem, and sharing their property in common for their mutual support, the apostles found the charge of those concerns interfered too much with their religious duties. They therefore desired the congregation to choose persons from among themselves, called deacons, to take charge of this particular office, saying, "we will give ourselves continually to prayer, and to the ministry of the word." Seven persons were therefore appointed, upon whom the apostles devoutly laid their hands, by way of solemn and public designation of them to their office.

St. Stephen, the principal of these, "being full of faith and power, did great wonders among the people, insomuch that his enemies were not able to resist the wisdom, and the Spirit with which he spake."—(Acts, vi. 8.) He became the first martyr to the faith of Christ; for while he was preaching in the Synagogue with his usual zeal he was seized, and being dragged out of the city, was stoned to death. A furious persecution followed against the Christians, and they were scattered abroad, but continued nevertheless to preach the word wherever they came, so that the very persecutions which they endured promoted the dispersion of the true faith.

Among the keenest enemies of the Christian church at this time, was Saul, who, as God ordained, afterwards became his most distinguished minister, in preaching the Gospel to the Gentiles; in which character he is better known to us by the name of St. Paul. In the 9th chapter we read the account of his miraculous conversion to Christianity; and from that time forward he promoted the interests of Christ's religion with unexampled zeal and success. The faith spread around, through





The Jews having, until the coming of Christ, enjoyed the peculiar distinction of receiving the communications of the Almighty, were naturally very unwilling to admit the Gentiles (that is the rest of the world) to share with them these holy gifts of the Spirit. Such of them as were converted to Christianity still kept those notions, notwithstanding the frequent declarations of Christ, that he came to deliver the knowledge of eternal life to the whole world, though it was to be first offered to the Jews. Even the apostles themselves seem

to have held the same opinion, until the miraculous conversion of St. Paul, for the declared purpose of preaching to the gentiles; and the remarkable vision given to St. Peter, related in the 10th chapter, convinced them of the general acceptance of Jews and Gentiles alike. Paul and Barnabas being by Divine authority separated for this especial service, (Acts, xiii. 2)—travelled into Upper Asia, teaching the faith at Antioch, Cyrene, and other cities, prevailing on great numbers to join the true religion. Considerable doubts were still held by some, however, as to the lawfulness of giving up the rites and ceremonies of the law of Moses. The matter was therefore referred to a general meeting of the Christian apostles and elders at Jerusalem, when St. Peter, addressing the assembly, at last put an end to their doubts by saying, "Men and brethren,

ye know that a good while ago God made choice among us, that the Gentiles, by my mouth should hear the word of the Gospel and believe, and God, who knoweth the heart, bare them witness; giving them the Holy Ghost, even as he did unto us, and put no difference between them and us, purify-





ing their hearts by faith." (Acts, xv. 7. 8, 9.)-This important point being settled, letters by divine command were written to the distant churches, to acquaint them with their determination, and the Christian ministry was carried on with increased zeal in every quarter; St. Paul and his companions extending their journeys into Europe, preached the Gospel at Athens, Corinth, and other great cities. and everywhere gained over great numbers to the faith. The success of these exertions in the great cause of Christianity was amazing. "God wrought especial miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them." He was even permitted to bestow the gift of the Holy Ghost on certain disciples; "and laying his hands on them, they spake with tongues and prophesied." (Acts, xix. 6.)

In the 21st chapter we are informed that after performing these great services for the increase of the Gospel, St. Paul returned to Jerusalem, knowing by prophecy he should there be seized by his enemies.

Immediately on his arrival the chief priests got hold of him, and when his life was in the greatest hazard, he was taken under the protection of the Governor, as he claimed the privileges of a Roman citizen. He nevertheless suffered a tedious confinement; and at last, being allowed to defend himself, he justified his conduct with great spirit, boldly maintaining the Christian faith before Festus and Agrippa, the rulers of the country, insomuch that the latter confessed, "Almost thou persuadest me to be a Christian." And Paul said, "I would to Gop that not only thou, but also all that hear me this day, were both almost and altogether such as I am, excepting these bonds."

St. Luke ends his history by informing us that St. Paul was allowed to enjoy his liberty under the guard of a soldier, and "dwelt two whole years

Having appealed for justice to the Roman Emperor. he was sent, with other prisoners, to Rome; and in the 27th chapter of St. Luke gives a most interesting account of their voyage and shipwreck on the island of Malta, from which they providentially escaped, and at length reached the Roman capital.







in his own hired house, and received all that came to him; preaching the kingdom of God, and teaching those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding him." (Acts, xxviii. 30, 31).

In addition to these particulars concerning the progress of Christianity, much historical information may be gathered from the Epistles of St. Paul, and others of the Apostles, which follow this account of their acts.

These Epistles are twenty-one in number. The first fourteen are the work of St. Paul, and are addressed to the different societies of Christians in the cities of Rome and Corinth, in the province of Galatia, in the cities of Ephesus, Philippi, Colosse, and Thessalonica. Three were written to his disciples and companions, Timothy, Titus, and Philemon, when separated from him, in the service of the ministry; and the last is addressed to the Hebrews in general.

These letters were composed between the years 52 and 56, at various places, during his progress through those extensive countries in which he





preached the Gospel;—to encourage the Christian converts to a zealous and steady attachment to their new Religion, and instruct them concerning those matters in which they had fallen into errors, or were likely to be misled through ignorance of the doctrines of Christ, or by the evil counsel of persons unfriendly to their faith.

Space will not permit us to go into an examination of each of these eloquent Epistles, which are all highly deserving of your best attention. It seems that St. Paul was a person of great talents and learning, even before he was so eminently gifted by the Holy Ghost. He became the great teacher of the Christian faith to the Gentiles, amongst whom he pursued the ministry with unwearied zeal, and with the most astonishing success, leaving to others of his brethren to preach the Gospel to the Jews. The uncommon hardships and persecutions he endured, are partly recounted in the history of St. Luke; and in the 11th chapter of his Second Letter to the Corinthians, he himself tells, in a few words, the severe sufferings he had undergone. St. Paul at length fell a

martyr to the glorious cause in which he had so warmly engaged, and so successfully persevered; being beheaded about the year 65, during the great persecution of the Christians at Rome.

St. James, the author of the General Epistle which next follows, was the kinsman of our blessed Saviour, and is called in Scripture the brother of our LORD, to express his near relationship. was placed, probably for this reason, at the head of the Christian Church at Jerusalem; from which place he sent forth this Epistle, addressed to the Hebrew Christians at large, about the year 61. He was put to death shortly after, in that city, in a tumult raised by the unbelieving Jews. called in the New Testament St. James the Less, to distinguish him from James, the brother of St. John the Evangelist, who, as related in the Acts of the Apostles, was destroyed in Herod's persecution of the Church. The Epistle of St. James is full of valuable instruction, plain and easy to be understood; and though originally addressed to the Jews, is applicable to all classes of Christians.

The two next Epistles are the work of St. Peter,



one of the twelve Apostles, and highly distinguished by the favour of his holy Master. He was a poor fisherman of Galilee, and attended our Saviour during his whole ministry, from the time he was called to be one of his disciples. Peter was a witness of all our Saviour's great miracles; he was present at his transfiguration; his sufferings in the garden of Gethsemane; his trial and condemnation; perhaps also at his death; and had the honour to receive a gracious message from our LORD immediately after his resurrection, announcing that great event. (Mark xvi. 7.)—He was present when Christ showed himself for the third time to some of his disciples at the lake of Tiberias. Our Saviour then gave him the distinguished charge of shepherd to his religious flock: at the same time prophesying to him the fate he should afterwards suffer for his sake. And accordingly St. Peter, after maintaining the honour of the Christian faith, and prosecuting its interests with the greatest zeal and resolution, suffered martyrdom with St. Paul, at Rome, in the great persecution of the Christians already mentioned.



The three Epistles of St. John were written about the year 69. The first of them are addressed generally to the Christians under his care; the second to some pious female, who appears to have been a person of eminence; and the third to Gaius, who, we learn from the contents, had rendered great services to the cause of Christianity.

The personal evidence of St. John has already been noticed when speaking of his Gospel. Having witnessed every fact which he records, and being the favoured disciple of our blessed Lord, every sentence from his inspired pen comes to us with peculiar authority. He is supposed to have survived all the other sacred historians, and lived to see the destruction of Jerusalem, as Christ had promised he should. He died at a very advanced age, about 100 years after the birth of Christ, not long after his return from banishment.

The Epistle of St. Jude, the last which remains to be noticed, was written in the year 70. He was the brother of St. James the Less, already mentioned, and consequently the kinsman of our



excellent instruction.

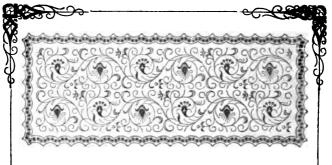
blessed LORD. This and the foregoing Epistles of St. John are extremely short, but are full of

We come now to the Revelation of St. John, the author of the Gospel and of the three Epistles already noticed. This book was written soon after his recall from banishment in the island of Patmos. where he informs us he received the wonderful visions which were shown him in that solitary retirement. They must be read with solemn awe and reverence, suitable to the mysterious things to which they relate. It will indeed require more learning in the sacred Scriptures than we possess, to understand the whole design of this extraordinary revelation. The language and representations are too obscure and difficult for such as have not given much time and reflection to religious concerns. I shall only observe, that many of the prophecies herein recorded by St. John have since come to pass, and that in the present times, when national changes and revolutions of empires have become so frequent throughout the world, learned men have directed their attention with great earnest-



ness to the interpretation of many passages in the Book of Revelation, which are considered as undoubtedly applying to the times in which we live, these prophetic declarations being intended as a standing proof of the truth of the Religion of Christ, as the events thus foretold are gradually brought to pass.





# Observations on our saviour's life and manner of teaching.

### BISHOP PORTEUS.

In the history of our Lord, given by the Evangelists, such a scene has been presented to our observation, as cannot but have excited sensations of a very serious and very awful nature in our minds. We cannot but have seen that the divine author of our religion is, beyond comparison, the most extraordinary, and most important personage, that ever appeared on this habitable globe. His birth, his life, his doctrines, his precepts, his miracles, his sufferings, his death, his resurrection, his ascension, are all without a parallel in the history of mankind. He called himself the Son of God, the Messiah predicted in the Prophets, the great Redeemer and Deliverer of mankind, promised in the





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sacred writings, through successive ages, almost from the foundation of the world. He supported these great characters with uniformity, with consistence, and with dignity, throughout the whole course of his ministy. The work he undertook was the greatest and most astonishing that can be conceived, and such as never before entered into the imagination of man. It was nothing less than the conversion of a whole world from the grossest ignorance, the most abandoned wickedness, and the most sottish idolatry, to the knowledge of the true God, to a pure and holy religion, and to faith in him, who was the way, the truth, and the life. He proved himself to have a commission from heaven, for those great purposes, by such demonstrations of divine wisdom, power, and goodness, as it is impossible for any fair, and ingenuous, and unprejudiced mind, to resist. When all these circumstances are collected into one point of view, they present such a body of evidence, as must overpower by its weight all the trivial difficulties and objections that the wit of man can devise against the divine authority of the gospel. Let us

consider, in the first place, the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the gentleness, the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the compassion, the kindness, the tenderness, he expressed for the whole human race, even for the worst of sinners, and the bitterest of his enemies; the perfect command he had over his own passions; the temper he preserved under the severest provocations; the patience, the meekness, with which he endured the most cruel insults, and the grossest indignities; the fortitude he displayed under the most excruciating torments; the sublimity and importance of his doctrines; the consummate wisdom and purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books. Let us consider, further, the minute description of all the most material circumstances of His birth, life, sufferings,





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death, and resurrection, given by the ancient Prophets many hundred years before He was born, and exactly fulfilled in Him, and Him only; the many astonishing miracles wrought by Him in the open face of day, before thousands of spectators the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel. Above all, let us consider those two most remarkable occurrences in the history of our Lord, which are alone sufficient to establish the divinity of His person, and of His religion; I mean His wonderful prediction of the destruction of Jerusalem by the Romans, with every minute circumstance attending it; and that astonishing and well authenticated miracle of His resurrection. When we lay all these things together, and weigh them deliberately and impartially, our minds must be formed in a very peculiar manner indeed, if they are not most thoroughly impressed with faith in the Son of God, and the Gospel which He taught.

#### BISHOP LAW.

THE manner of our SAVIOUR'S teaching was the most easy and natural that can be imagined. generally draws His doctrine from the present occasion and the objects that surround Him; from the most common occurrences and occupations; from the seasons of the year; the service of the Jewish synagogue, or their solemnities; from some extraordinary accidents, remarkable places, or transactions, and the like. Thus, upon curing a blind man, He styles Himself "the Light of the World," and admonishes the Pharisees of their spiritual blindness and inexcusable obstinacy, in refnsing to be cured and enlightened by Him (John ix. 5. 39, 41).—On little children being brought to Him, He recommends the innocence and humility of that state, as very proper qualities for all those who would be true members of His church, and, under the same figure, intimates the privileges that belong to all such, (Mark x. 14, 15; Matt. xviii. 4, 5, 6, 10.) Beholding the flowers of the field and fowls of the air, He teaches His disciples to frame right and

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worthy notions of that Providence which supports them, and therefore will support beings of a rank so much superior to them, (Matt.vi. 26, 28; Luke xii. 24), &c.—Observing the fruits of the earth, He instructs them to judge of men by their fruits, and not to be themselves unfruitful under all the means of grace, (Matt. vi. 16; Luke vi. 43, &c.)-Taking notice of their behaviour at a feast, He first gives general advice therein to both the master and his guests; and from thence brings them to the consideration of a better entertainment, to which they were all invited; but of which few among them would be persuaded to render themselves worthy, (Luke xiv. 7, 16, &c.)—From meat and drink, He leads them to the eating of His body and drinking His blood in a spiritual sense; the being nourished with his doctrine and partaking of His kingdom, (John vi. 31, 53, &c.)-From outward washing, to the purifying of the heart, and cleansing the affections, (John xiii. 8.)—From tasting of the fruit of the vine after the paschal supper, to the celebration of an eternal festival of freedom, rest and happiness, in another world, (Matt. xxvi. 29;

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Luke xxii. 17, 18).—From the salt, He takes occasion to acquaint them with the nature of their office, which was to season the minds of men, and keep them from the contagion of this world, as well as to give them a true taste and relish for the enjoyments of that kingdom; and at the same time reminds them of the absolute necessity for their duly executing this their office; otherwise, instead of being the best, the purest, and most useful. they would become the most worthless, and incurable, and contemptible among mankind, (Mark ix. 50; Luke xiv. 34.)—Those that were fishers, He teaches how to catch men, (Luke v. 10; Mark i. 17); and shews them how far this would resemble their former employment, in taking of all kinds, both bad and good; which were at first inseparable, but would at length be carefully distinguished from each other, (Matt, xiii. 47).—Seeing the moneychangers, He exhorts his disciples to lay out their several talents to the best advantage, (Matt xxv. 27: Luke xix. 23, 45).—Being among the sheepfolds He proves Himself to be the true Shepherd of souls, describing the particulars in which His chaOBSERVATIONS ON OUR SAVIOUR'S LIFE, ETC. 93

racter exactly answered that of a good shepherd, (John x. 1-16).-Among vines, He discourses on the spiritual husbandman and vine dresser, and draws a parallel between His vineyard and the natural one, (Matt. xv. 13; John xv. 1).-Upon the appearance of summer in the trees before Him, He points out as evident signs of His approaching kingdom, (Luke xxi. 29; Matt. xxiv. 32).—At the season of fruits, He put the Jews in mind that the time was come when some fruit would be expected from them, in return for all the labour that had been bestowed upon them; and intimates the judgment that would shortly overtake all such among them as were found unprofitable, (Matt. xxi. 33; Luke xiii. 6).—When the harvest comes on, He reminds them of the spiritual harvest, or the gathering of His church among men; admonishes them to labour diligently in that work, and add their prayers to heaven for success, (Matt. ix. 38; Luke x. 2; John iv. 35).—From servants being made free on the sabbatical year. He takes occasion to proclaim a greater and more noble freedom from the slavery of sin, and bondage of corruption, (John viii. 32).



And from the Jewish ceremony of fetching water on the last day of the feast of tabernacles, in commemoration of the miracles wrought for their fathers in the thirsty wilderness, He introduces an offer of that true living water which should be unto them a well springing up unto everlasting life; the Gospel, immortal happiness and salvation, and the plentiful effusion of the Holy Spirit, which they that believed on Him were to receive, (John vii. 37, &c.) compare (John iv. 10).—Upon hearing of some that were killed by the fall of a tower, and others put to death by the Roman governor in the midst of their sacrifices, He guards them against all misconstruction and rash censure in such cases; exhorts them all to take due warning by these punishments, and foretells the general destruction of such as would not be persuaded to it; and which should be more distinguishable, as coming attended with the very same circumstances, (Luke xiii. 1.)—From the conspicuous eminence of a city standing on a mountain, He turns His discourse to the no less remarkable situation of His own disciples, (Matt. v. 14).—From the temple before Him, He points to that of His



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body, which was most properly so called from the Divinity residing in Him, (John ii. 19).—From Herod's unadvisedly leading his army out to meet the king of Arabia, who came against him with superior forces and defeated him; a lesson is laid down to all who entered on the Christian warfare that they should first well weigh and carefully compute the difficulties that attend it, before they were engaged in a matter of such consequence, (Luke xiv. 31).—From the robberies which were more particularly frequent in that age, He forms a beautiful story of a certain traveller, who fell among thieves, who stripped, and wounded, and could find no relief from any of his own country or persuasion; but met with it in one of those from whom he had the least reason to expect it, as being so much used to despise and hate that people, and their way of worship: from whence He forces His opponent to approve this amiable instance of humanity, even in the odious character of a Samaritan; and thereby shows him, incontestably, that the like good office would no less become a Jew in the like circumstances, (Luke x. 30).—And from what

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often happened about that time, namely, that those who obtained the kingdom of Judea went to Rome to be confirmed in it; and, on their return, called such to account as had been wanting in their duty, and took ample vengeance on those who rebelled against them (which was the case particularly under Archelaus) He gives His followers to understand, that after He had ascended into heaven, and taken full possession of His spiritual kingdom. He would come again in power and great glory, and not only punish that rebellions nation of the Jews with exemplary judgments, but at length condemn all those who wilfully opposed His Gospel, as well as those who continued to neglect and disregard it, (Luke xix. 12).—Many more instances might be given, where Christ has formed His arguments and exhortations on such things as offered themselves to Him, applying each most amply to His present purpose: and, where this does not so immediately appear, we have reason to believe it is chiefly owing to the omission of some circum-

stances in the history. By these means He improved every thing into an useful moral, made

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OBSERVATIONS ON OUR SAVIOUR'S LIFE, ETC. 97

every object and event serve for a constant monition and remembrancer of His instructions, which must be more easily retained, than they could be by a long train of abstract reasoning, or under any artificial arrangement of a number of particulars laid down together.

To the preceding reflections on the character of our blessed Lord and the excellency of His religion, which have been selected from the writings of distinguished Christians, it may be useful to add the following passages from writers of a very different description, for the purpose of showing what strong testimony to the Divine character of the Founder of Christianity has been borne, even by persons who were greatly prejudiced against the truth of His religion.

Of the two extracts which are here subjoined, the former occurs in the works of a well known sceptical English writer, Mr. Chubb; the latter, in those of the celebrated French author, Rousseau.

"In Christ we have an example of a quiet and peaceable spirit, of a becoming modesty and sobriety; just and honest; upright and sincere; and, above all, of a most gracious and benevolent temper and behaviour. One who did no wrong, no injury to any man, in whose mouth was no guile; who went about doing good, not only by His preaching and ministry, but also in curing all manner of diseases among the people. His life was a beautiful picture of human nature, when in its native purity and simplicity; and showed at once what excellent creatures men would be, when under the influence and power of that Gospel, which He preached to them."

"I confess that the majesty of the Scriptures and the holiness of the Gospel greatly affects me. View the books of the philosophers with all their pomp; how little do they appear placed beside this! Is it possible that a book, at once so sublime and simple, can be the work of men? Is it possible that He, whose history it records, can be but a mere man? Does He speak in the tone of an enthusiast or of an ambitious secretary? what mildness, what purity in His manners! what persuasive grace in His instructions! what elevation in His maxims! what profound wisdom in His discourses!

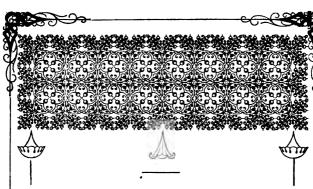


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what presence of mind, what ingenuity, and what justness in His answers! what empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation?"





## A RETROSPECTIVE GLANCE.

WE have now taken a view of Sacred History from the creation of the world to the consummation of all things; and are, by the perusal of the New Testament, put into the method of understanding as much of the nature of the SUPREME BEING, and the dispensations of His Providence, as God has thought proper to reveal.

We find that there are three by whom the attributes of the Divine nature are displayed, the Father, the WORD (or SON), and the HOLY SPIRIT: that these are not three separate Deities, but all included in God. Our Lord Jesus Christ commanded his Disciples to baptize all nations in the name of the Father, Son, and Holy Ghost: from whence we may infer, that we are also to distinguish each, and at the same time to unite them in our worship

of the Deity, in order to keep alive in our minds the remembrance of God's gracious dispensations towards us. When we consider God as an universal Parent, our reverence, gratitude, and love strongly excited—when we reflect on his wonderful condescension as the Redeemer of the world, these sentiments are enlarged, and we have at the same time an opportunity of honouring the Messiah; and when we contemplate GoD as a spiritual guide and comforter, ever at hand to direct us in the paths of immortal happiness, we are struck with the sense of the present Deity, to whom our most secret thoughts and inclinations are known, and we are encouraged to put our trust and confidence in Him. We see, then, that distinguishing the Father, Son, and Holy Ghost, in our worship of God, has a natural tendency to excite proper sentiments of devotion in our hearts, by reminding us of the blessings of creation: and that this mode of worship is suitable to the method in which it has pleased God to reveal himself to us.

In what manner the DIVINE THREE makes one God cannot be explained; but since our reason

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assures us that they are of divine original, and they declare that the Father, the Word, and Holy Ghost are one, we should believe it to be so of their authority; besides each, separately considered, bears such evident marks of divinity, that it is inconsistent with common sense not to allow it him, and it is not possible that there can be more than one God; therefore the Father, the Word and the Holy Ghost must be included in the Supreme

The Epistles, which were written by some of the Apostles to the different churches which they established, are a supplement to the spiritual instructions given by our Lord to his disciples while on earth: these throw great light on the doctrines inculcated in the volumes. Whatever portion of Scripture we make the subject of our meditations, we should always remember that a humble, teachable mind is an indispensable qualification, with which we may expect the aid of the Holy Spirit in understanding it; without which we shall soon be involved in a labyrinth of doubt and perplexity. "After the most laborious researches of the most



enlarged minds, many things will remain mysterious. The nature and attributes of angels—of the human mind—of the state of departed souls—of the joys of heaven, and the pains of hell, our understanding cannot comprehend, neither is such knowledge necessary for our salvation—we know enough to be saved if we will live accordingly."

"Several reasons may be assigned why many things should remain mysterious in this world. Mysteries are necessary for the exercise of our faith; they have a natural tendency to excite religious awe and reverence, to humble the pride of human reason, and make that the mean of life, the very reverse of which was the mean of death. Man fell by pride through a sense of his knowledge; he is restored by humility through a sense of his ignorance. There is in the Scriptures light enough to enlighten believers, and obscurity enough to try them."

"The fuller comprehension of mysteries will make a part of our happiness in the world to come. At present we are at a vast distance from God and Christ, but in the next world we shall be near—





we here converse with men, but in heaven we shall converse with angels. The earthly body now presses down the soul, but after the resurrection we shall have spiritual bodies—we now walk by faith, but shall then walk by light."

Let us then, from those truths we cannot comprehend, learn to reverence the Divine author of them; and if we are desirous of knowing more of spiritual things than the Scriptures teach us, let us endeavour to live so as to secure an inheritance in the blessed Regions of Eternity.

On these accounts, and many others, I warmly recommend the frequent perusal of the sacred volume. Open it where you will, and you will find the language every where simple, grave, and natural; alike when the subject requires the plain tone of humble narration, or rises into the most exalted heights of poetic enthusiasm. It has been observed in the former part of this volume, and reasoned upon, that certainly many passages in the Bible, are hard to be understood, but when we consider its remote antiquity, it is not to be wondered at, if we meet with occasional obscurities,



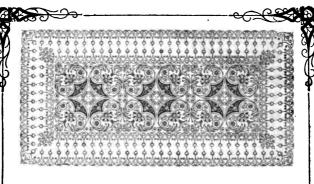


### A RETROSPECTIVE GLANCE.

existing by our not understanding allusions made to circumstances, now, perhaps, for ever lost and unknown; but even on these occasions, though the sense may be obscured, the language is never debased. I know indeed of no composition, (for what can reach inspiration) that deserves so high a degree of praise; and in speaking of the arduous undertaking, (I allude to the translating of it into English) it is impossible not to feel a strong emotion of respect and admiration for the persons who achieved it, and viewing it as one of the most striking monuments of human industry and genius: it may truly be said, that our present translation has happily given a stability and perfection to the English language it would never, very likely, without it have attained.







## The Last Supper.

WITH REMARKS, AND A SELECTION OF PRIVATE PRAYERS AND MEDITATIONS FOR DULY RECEIV-ING THE SAME.

(St. Mark's Narrative, c. xiv. v. 12-25.)

AND the first day of unleavened bread, when they killed the passover, His disciples said unto Him, where wilt thou that we go and prepare that thou mayest eat the passover? And He sendeth forth two of His disciples, and saith unto them, 'Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him.—And wheresoever he shall go in, say ye to the good man of the house.' 'The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?' And he will show you a large

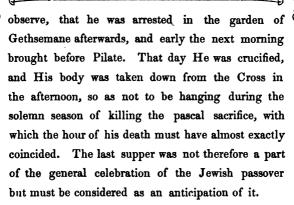


upper room furnished and prepared: there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover. And in the evening He cometh with the twelve. And as they sat and did eat, Jesus said, 'Verily I say unto you, One of you which eateth with me shall betray me.' And they began to be sorrowful, and to say unto Him one by one, 'Is it I?' and another said, "Is it I!" And He answered and said unto them, "It is one of the twelve, that dippeth with Me in the dish. The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born. And as they did eat, JESUS took bread and blessed, and brake it, and gave to them, and said, 'Take, eat: this is my body.' And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, 'This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day I drink it new in the kingdom of God."

After this it may safely be inferred, that as the manner of providing the Ass on which our SAVIOUR rode into Jerusalem was the subject of a miracle; so the furnishing a room for the Celebration of the Last Supper (now under consideration) had connexion with some revelation to the Master of the Guest Chamber, whether further ends were accomplished by this exercise of miraculous agency at that time, and on that occasion, it must doubtless have served the purpose of awakening the attention of the disciples to expect some extraordinary scene at the feast-a feast honoured, even like that of Cana in Galilee, by a divine interposition in its arrangement and provision. It certainly was the case, that two remarkable declarations were made The first was, that Judas would by our Saviour. betray Him. The other still more important circumstance, was the institution of the Eucharist.

Our SAVIOUR must have eaten this Supper the evening previous to that which the pascal lambs were slain. For, on looking at the narrative, we shall





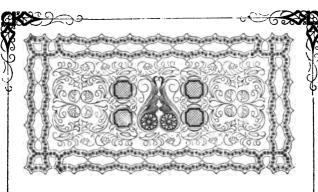
The remark of our Saviour, that "He would no more drink of the fruit of the vine, until that day, when he would drink it new in the kingdom of God," is of course true, for Jesus never partook afterwards of the Passover, never, that we knew of, celebrated the Eucharist with his disciples. It is said indeed, that after his resurrection, "He was known of them in breaking of bread," but this can hardly be so applied. Rather say that the Holy Spirit of Crrist is in His Church, which is His new body, even as His fleshly frame was when this declaration was made. He said that he would drink it new; because it was thenceforth to assume a new character and efficacy.

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He came not to destroy, but to fulfil God's former appointments—to make all things new. Let us therefore pray God to increase our faith; to enliven our hopes; and so to establish us all in the knowledge and love of God, and of His Son Jesus Christ, that our minds may be preserved in that peace and comfort which God alone can give; and which is precious above the value of gold and silver:—more precious indeed than can be expressed or ima-







# PRIVATE PRAYERS AND MEDITATIONS,

AT THE SEASON OF PREPARATION FOR THE SACRAMENT.

HOLY, Holy, Holy LORD GOD of Sabaoth, heaven and earth are full of the Majesty and of thy glory: I thy unworthy creature, do here in all humility of soul and body, prostrate myself before Thee, acknowledging my own weakness and insufficiency to do any thing that is good or well pleasing in thy sight: and therefore humbly implore the special influence of Thy grace and Holy Spirit to further these my endeavours for a worthy participation of this Holy Communion of the body and blood of Christ, which He has commanded me to do in remembrance of Him, and of those benefits which

we receive thereby. Teach me, O Lord, the right way, and lead me in the paths of holy preparation, that I may be received as a worthy and welcome guest at this Thy heavenly table; possess my mind with a true sense of the greatness of this mystery, and the excellency of Thy mercy, in preparing this table for our spiritual food: inspire my soul with pure and pious dispositions, and instead of those filthy rags of my righteousness, clothe me with the righteousness of the saints, that my heart may be a clean though homely receptacle for my Saviour, and one day fitted for the blessed society of Saints and Angels in Heaven, through Jesus

OUR FATHER, &c. See Psal. xxiii., xxvi., cxi.

FOR THE GIFT AND GRACE OF REPENTANCE.

CHRIST OUR LORD. Amen.

Almighty and eternal Lord God, who art of purer eyes than to behold iniquity, and hast more especially enjoined all those who compass Thine altar to wash their hands in innocency, vouchsafe me unfeigned repentance for my past sins, a hearty sorrow





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and contrition of spirit to lament my sinfulness, and most firm and steadfast purposes to lead a new life. It is the voice of thy wondrous goodness and mercy, that if the wicked will forsake his ways, and the unrighteous man his thoughts, Thou wilt have mercy upon him, and abundantly pardon him. O let Thy goodness, whereof I have had so great a share, and plentiful experience, lead me to repentance not to be repented of, that I may be a fit guest at Thy Son's table. "Have mercy upon me, O LORD, and according to the multitude of Thy tender mercies, blot out all my transgressions for Thy mercy's sake in CHRIST JESUS, the Son of thy love, whom Thou hast set forth to be the propitiation for our sins." Grant this, O merciful Father, for the sake of my blessed SAVIOUR and REDEEMER. Amen. See Psal. vi. xxv. xxxii. xxxviii.

## A PRAYER BEFORE SELF-EXAMINATION.

O LORD, Thou that art a searcher of all our hearts, and a discerner of the very Thoughts, and in whose sight all things are naked and open, be pleased to impart a ray of Thy heavenly light, to discover all the sins and infirmities of my past life, and whatsoever else Thou knowest wherein I have done amiss, that henceforward no secret sin may lie undiscovered and corrupted in my soul; that by examining my life and conversation by Thy law, the rule and measure of my duty, I may understand the true state and condition of my soul, and from a just sense and sight of all my transgressions, through the assistance of Thy grace and heavenly

benedictions, I may be enabled to reform my life, and to turn my feet unto Thy testimonies; so faithfully to search and examine my own conscience, that I may come holy and clean to the heavenly feast, and be received as a worthy partaker of that holy table which Thou hast called me to. Grant this for Thy mercy's sake in Christ Jesus. Amen.

BRIEF HEADS OF SELF-EXAMINATION UPON EACH OF THE TEN COMMANDMENTS.

See Psal. cxxxix.

1st. 'Though I have not atheistically denied the being of a God, or wickedly renounced him by

apostasy, yet have I not loved, desired and delighted in other things more than in God? Or, have I not feared men, and dreaded the displeasure of the world, more than God? Or, have I not trusted in men, and relied upon the world, more than upon God? Have I not despaired of God's mercy? Or, by presuming too much upon it, encouraged myself in sin? Have I not been unthankful for mercies received? Or, have I not ascribed the glory and honour of what I now enjoy to myself, more than to God?" God be merciful to me a sinner, and lay not this (or these) sins to my charge.

2. "Though I have not worshipped God by images, yet have I not entertained gross and false conceptions of him? Or, have I not wilfully omitted coming to Church or to the public prayers, when I had no just occasion to hinder me? Or, have, I not rudely, irreverently, or wantonly behaved myself during the time of Divine Service? Or, have I not wilfully refused to come to the Lord's Supper, when I have been called to it? Or, have I not rashly and unadvisedly received the Sacrament without due preparation? Or, have I not broken my

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vows and resolutions which I then made? God be merciful to me a sinner, and lay not this (or these) sins to my charge.

- 3. "If I have not openly blasphemed the name of God, yet have I not lightly or irreverently spoken of Him? Or have I not profanely jested upon, or abused His holy places or persons, or any thing else dedicated to His service? Or, have I not taken God's name in vain, by common swearing and cursing? Or, have I not taken false and unlawful oaths? Or, have I not broken my own vows and resolutions, especially my baptismal? God be merciful to me a sinner, and lay not this (or these) sins to my charge.
- 4. "Have I not neglected the worship of God on his Sabbaths? Have I not spent part thereof in vain sports, idle discourses, visits, and many other unnecessary affairs? Or, have I not suffered others to profane the Sabbath, when it was in my power to restrain them from so doing? God be merciful to me a sinner, and lay not this (or these) sins to my charge.
- 5. "Have I not been stubborn, irreverent and undutiful towards my parents, rejecting their counsels,



## PRIVATE PRAYERS AND MEDITATIONS.

despising their government, and coveting their estates, before their death? Or, have I contributed towards their necessities when they were in want, and I had it in my power to help them? Or, have I not been disloyal to my prince, stubborn and unfaithful to my master, refractory and unthankful to my minister, peevish and unkind to my friend and companion? God be merciful to me a sinner, and lay not this (or these) sins to my charge.

6. "If I have not actually taken away the life of any person, yet have I not made my neighbour's life grievous by oppression, rage, and violence against him? Or, have I not by fighting or quarrelling wounded his person? Or, have I not tempted him by any other vice or intemperance, to destroy his health, and so shorten his days? Or, have I not by false or contumelious speeches wounded his good name and reputation? Or, have I not, by my own luxury and intemperance in eating and drinking, been accessary to my own death? God be merciful to me a sinner, and lay not this (or these) sins to my charge.

7. " If I have escaped the grosser acts of adul-





tery and fornication, yet have I not conceived lust in my heart, and neglected the means to preserve my own and others' chastity? Or, have I not by gluttony and drunkenness, or any other impure thoughts, defiled my soul? Or, have I not accustomed myself to filthy talking, jesting, and immodest garbs, and unchaste behaviour in common conversation? God be merciful to me a sinner, and lay not this (or these) sins to my charge.

- 8. "If I have not been guilty of common and public stealing, yet have I been true and just in all my dealings? Or, have I not contracted debts, when I was conscious to myself, that I was not able to pay, or make restitution? Or, have I not wasted my own or others estates by riotous living? Or, have I not by violence and oppression exacted of my inferiors, or by unlawful usury taken advantage of their necessities? God be merciful to me a sinner, and lay not this (or these) sins to my charge.
- 9. " If I have not before the magistrate sworn falsely against any man, yet have I not accustomed myself to lying and slandering? Or, have I not accused my neighbour unjustly? Or, have I not





concealed the truth of another, when justice and charity obliged me to give evidence of it? Or, have I not unjustly sought to uphold my own, or to blast another's credit? God be merciful to me a sinner, and lay not this (or these) sins to my charge.

10. "Have I not secretly complained against the providence of God, as if others had too much, and I too little? Or have I not by unlawful means endeavoured to deprive others of their goods and property? Or, have I laboured truly and faithfully to get my own living, and been contented with that state of life unto which it hath pleased God to call me? God be merciful to me a sinner, and lay not this (or these) sins to my charge."

CONFESSION OF SINS; SUPPLICATION FOR MERCY
AND FORGIVENESS.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may



obtain of Thee, the God of all mercy, perfect remission and forgiveness, through JESUS CHRIST our Lord. Amen. See Psal li. vi. xxxii. xxxviii.

### AN ACT OF CONTRITION.

FATHER, I have sinned against Heaven and before Thee, and am no more worthy to be called thy son; woe is me, O Lord, who was conceived and born in sin, the thoughts of my heart were inclined unto evil from my youth. Woe is me, that I have sinned against Thee my Creator and kind benefactor. LORD. I have done evil continually in thy sight, and my life hath been little else but one continued course of impiety, unthankfulness, and of unworthy returns for all Thy goodness and loving-kindness to me. me, that I should thus requite the LORD. my head were water, and mine eyes a fountain of tears, that I might weep day and night for my sin! O gracious LORD, look on me as thou didst on the Apostle St. Peter, and let thy compassionate look so pierce my stony heart, that I may weep bitterly for my sins, and may have that Godly sorrow which





worketh repentance unto salvation not to be repented of, for JESUS'S sake. Amen. See Psal. xxv. xxxii. xxxviii.

### A RESOLUTION TO LEAD A NEW LIFE.

And now, O LORD, I do not only with great shame and confusion of face confess and bewail the sinfulness and vanity of my whole life, but I do stedfastly resolve and purpose (through the assistance of Thy grace and Holy Spirit directing me) to 'renounce. the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the Be pleased, O LORD, to strengthen and confirm all these good resolutions in me. And I heartily thank Thee, O heavenly Father, for calling me to this state of salvation through JESUS CHRIST my Saviour, who died for my sins, and rose again for my justification; and I humbly beseech Thee, for His sake, to give me grace to continue in the same unto my life's end. Amen. See Psal. i. xxiii. xxiv. xxv. cxix. cxxvi.



ALMIGHTY GOD, our Heavenly Father, who, for the greater confirmation of our faith and confidence in Thy mercy, hath in the Gospel declared, that whosoever believeth in thy Son JESUS CHRIST shall not perish, but have everlasting life; and that this is life eternal, to know Thee, the only true God, and JESUS CHRIST whom thou hast sent: increase this knowledge, and confirm this faith in me evermore. O let me not rest in a dead faith, but that I may have such a lively faith, as will shew itself by love and good works; such a victorious faith, which may enable me to overcome the world, and conform me to the image of Thy Son Jesus Christ, in whom I believe. O grant me such a due sense of thy infinite mercy, shewed to mankind in so much misery, as may never depart out of my mind.

I stedfastly believe, O blessed Jesus, that thou didst suffer upon the cross to save me and all the world from the guilt and punishment of our sins. O give me that grace, that I may die to sin, and rise again unto righteousness! accept of my im-





#### PRIVATE PRAYERS AND MEDITATIONS.

perfect sorrow, repentance, faith, and weak resolutions; and let the precious merits, O my crucified Saviour, supply all my wants and imperfections. Thou hast said, come unto me, all ye that labour, and are weary and heavy laden, and I will refresh you. O blessed Jesus, I come unto thee in all humility, and deeply sensible of my great unworthiness; O do thou bear this burden of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy salvation, O gracious Lord; to whom, with the Father and the Holy Ghost, be all honour and glory for ever. Amen. See Psal. xix. lvii. Eph. ii. 6, I1.

## A THANKFUL REMEMBRANCE OF THE DEATH OF CHRIST.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption, and hast instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our

great and endless comfort:" Behold, I do most affectionately, and with all the powers of my soul and body, return my most hearty praise and thanksgiving for thy great mercy and tender compassion to me and all mankind, in sending thy only son into the world to redeem us from sin and misery, and, by his meritorious death and passion, to purchase for us eternal life. Grant, O LORD. that I may always most gratefully remember this exceeding love of my only Saviour JESUS CHRIST, thus dying for me; and work in me all such holy and heavenly affections, as may dispose my heart to be a worthy guest at thy holy table, prepared for the continual remembrance of the sacrifice of the death of CHRIST, and of those benefits which we receive thereby. Praise the LORD, O my soul, and forget not all his benefits; who forgiveth all thy sins, and healeth all thine infirmities; who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness. See Psal. ciii. 2, 3, 4.

#### A PRAYER FOR THE GRACE OF CHARITY.

"O LORD, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost and pour into my heart that most, excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee;" more especially when I am going to commemorate the unspeakable love of my blessed Saviour in dying for me, let not my heart be destitute of love towards my brethren extend thy mercy and forgiveness to all mine enemies, persecutors and slanderers, and turn their hearts: which I as sincerely beg for them, as I hope for mercy and forgiveness at thy hands. Possess me with kindness and goodwill for all mankind, that my faith may work by love, and dispose my heart according to my ability, administer towards the wants and necessities of those who are any ways afflicted or distressed in mind, body, or estate, and to do unto all men. as I would they should do unto me; and give me that charity which covereth a multitude of sins,

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that by doing good for evil, all men may know that I am thy disciple. Grant this for Jesus's sake. *Amen*. See *Psal*. xv. cxxxiii. xli. cxii. *Matt*. xxv. 34, 41.—*Matt*. xviii. 21. 1 *Cor*. xiii.

#### FOR THE MORNING YOU INTEND TO COMMUNICATE.

O most gracious and eternal LORD GOD, who hast called all such who are weary and heavy laden to come unto thee by faith and repentance, and thou wilt refresh them; in affiance of this thy gracious invitation, I will come to thy heavenly table, not trusting in my own righteousness, but in thy manifold and great mercies; and although I am not worthy so much as to gather up the crumbs that fall from thy table, yet since it is thy property always to have mercy, I will not despair of a kind reception; forgive my want of a due preparation, and accept of my sincere desire to perform an acceptable service unto thee; clothe me with the wedding-garment, even the graces of the gospel, and then I am sure I shall be a welcome guest at thy table, when I shall come thither in the likeness of thy son JESUS CHRIST, in whom thou

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art well pleased. Possess my soul with a lively faith, profound humility, filial obedience, inflamed affection, and universal charity, that so I may become a worthy partaker of these holy mysteries, to my great and endless comfort Grant this O heavenly father, if it be thy blessed will, through Jesus Christ. Amen. Our Father, &c. See Ps. xxiii. xxv. xxvi.

SHORT PRAYERS AND MEDITATIONS BEFORE THE MINISTER BEGINS THE COMMUNION SERVICE.

ON GOING UP TO THE ALTAR.

In the multitude of thy tender mercies, O LORD GOD, do I now approach thine altar: O pardon my sins, and look not upon my unworthiness, (for I am a sinful creature, O LORD) but upon those motives which drew me hither, even my own miseries, and thy tender mercies; therefore help me to supply in humility what I want in worthiness, and let my bended knees and contrite heart shew that I durst not have adventured hither, had not thy mercy held out the golden sceptre, and

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said, Come unto me, all ye that babour, and are heavy laden, and I will refresh you.

#### AT GIVING YOUR ALMS.

O LORD, who didst not despise the widow's mite, accept of this little which I freely offer towards the relief of any of thy poor members.

Mark. xii. 42.

WHEN THE PRIEST IS SETTING IN ORDER THE ELEMENTS TO BE CONSECRATED.

Look down, O LORD GOD, from thy holy habitation, and from the glorious throne of thy kingdom, and sanctify us.

#### WHEN RECEIVING THE BREAD.

LORD, I am not worthy of the crumbs which fall from thy table, and yet thou givest unto me the bread of life. Evermore give me this bread, that I may eat thereof and not die eternally. Job, vi. 34, 50.

### AFTER EATING THE BREAD.

Not unto us O Lord, not unto us, but unto



thy name give the praise, for thy loving mercy, and for thy truth's sake.

#### BEFORE RECEIVING THE CUP.

What reward shall I give unto the LORD for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the LORD.

#### AFTER TAKING THE WINE.

Blessed be God the Father of our Lord Jesus Christ, for his unspeakable gift, in whom we have redemption through his blood, even the forgiveness of our sins.

#### ON RETIRING FROM THE ALTAR.

"Bless the LORD, O my soul, and all that is within me bless his holy name; bless the LORD, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies." O let that heavenly food, which thou



hast so lately fed me with, transfuse new life, and new vigour into my soul, and into the souls of all those who have been partakers with me of this holy communion, that our faith, hope, and charity may daily increase, and that we may all grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen and Amen. See Psal. viii. xxiii, lxvi. ciii.

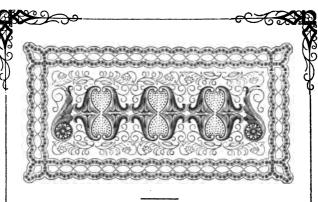




# OPINIONS OF THE BIBLE; APPOINTMENTS IN THE CHURCH;

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### OPINIONS OF THE BIBLE,

AND OF OUR HOLY RELIGION.

Among the numerous dangers which beset youth on their first entrance into life (young men in particular) the ridicule that is too often thrown upon religion, and the indifference manifested in whatever relates to it, are not the least. To show a regard for its institutions and ordinances is stigmatized as hypocrisy; to advocate its interests, as cant; and to introduce it as a theme of conversation as dulness. The fear therefore, I am sorry to observe, of being taxed with singularity, and the cowardly apprehension of being ridiculed has made nearly as many affectors of vice, as there have been hypocrites in virtue. Firmness of character, however will do



much in laying one of the best foundations for virtue. I will now briefly notice a few opinions of great moment on the subject of Religion and the Scriptures.

Oxenstiern.—Was counsellor of Sweden, and one of the most able and learned men of his time. and yet he was not too great nor too wise to be above being taught by the sacred writings. "After all my troubles and toilings in the world," says he, "I find that my private life in the country has afforded me more contentment than ever I met with in all my public employments. I have lately applied myself to the study of the Bible, wherein all wisdom, and the greatest delights are to be found. I therefore counsel you (the English ambassador) to make the study and practice of the word of God your chief contentment and delight; as indeed it will be to every soul that savours the truths of God, which infinitely excel all worldly things."

SELDEN.—Whom Grotius calls "the glory of the English nation," was, as Sir Matthew Hale declared, "a resolved serious christian, and a great ad-



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versary to Hobbes' errors." He was generally considered as one of the most eminent philosophers and most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much perhaps as any man ever did; and yet, towards the latter end of his days, he declared to Archbishop Usher, that notwithstanding he had been so laborious in his inquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects, yet "he could rest his soul on none save the Scriptures."—This is a perfect eulogium on the sacred volume.

EULER.—It is said of this great man, in the "General Biographical Dictionary," that few men of letters have written so much. No geometrician has ever embraced so many subjects at one time, or has equalled him, either in the variety or magnitude of his discoveries. He had the history of all ages and nations, even to the minutest facts, ever present to his mind; was acquainted with physic, botany, and chemistry; was possessed of every qualification that could render a man es-

timable. Yet this man, accomplished as he was, was filled with respect for religion. His piety was sincere, and his devotion full of fervour. He went through all his Christian duties with the greatest attention. He loved all mankind, and if ever he felt a motion of indignation, it was for the enemies of religion, particularly against the declared apostles of infidelity. Against the objections of these men he defended revelation in a work published at Berlin, in 1747.

SIR THOMAS SMITH.—The abilities of this statesman were excellent, and his attainments uncommonly great. In the reign of Queen Elizabeth he was, at one time, ambassador to the Court of France, and filled the important office of Secretary of State to that princess. Of his mental qualifications it is sufficient to speak of him as a philosopher, a physician, a chemist, a mathematician a linguist, an historian, and an architect:—and yet this great man was afraid at the period of his dissolution. It is said, that he sent for the Bishops of Winchester and Worcester, and with great earnestness begged of them to state to him, from the Holy

Scriptures, a way by which he could make his peace with God. "It is lamentable," said he, "that men consider not the end they are born into the world, till they are ready to go out of it."

JOHN LOCKE.—Born in the year 1632, and one of the greatest men, as it is said of him, that England ever produced. His works are well known, particularly his "Essay on the Human Understanding." This profound reasoner was firmly attached to the Christian religion, and the Scriptures were at all times mentioned by him with the greatest reverence. and with wishes for every one "to betake themselves in earnest to the study of the way to salvation, in those holy writings, wherein God has revealed it from Heaven, and proposed it to the world." On being asked, "what is the shortest and surest way for a young man to attain the true knowledge of the Christian religion?" he answered, "let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has GoD for its author; salvation for its end; and truth, without any mixture of error. for its matter." On his approaching dissolution, he

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spoke with great composure, and declared to a friend, that, "he was in the sentiments of perfect charity with all men; and of a sincere union with the church of Christ, under whatever name distinguished."

THE HONOURABLE ROBERT BOYLE.—Bishop Burnet, speaking of his piety and virtue, said, that "his zeal was unmixed with narrow notions, or a bigotted heat in favour of any particular sect; it was that spirit which is the ornament of a true Christian." At another time he spoke of him as possessing the most profound veneration for the great God of heaven and earth that he ever observed in any man. "The very name of God," said the Bishop, "was never mentioned by him without a pause and observable stop in his discourse, so as to challenge the whole tribe of libertines to come and view the usefulness, as well as the excellence, of the christian religion in a life that was entirely dedicated to it."

SIR MATTHEW HALE.—Let it be your first business (says he to his son on recovering from sickness) to consider the course of your past



life; whether you have not too much neglected religion, and its duties; and taken delight in vain, sinful, and disorderly company. I do not mention this to upbraid you; but that upon consideration of what has been amiss, you may now set in order your future life. Keep the fear of God constantly in your heart. Every day read the Holy Scriptures; for I can assure you there is no book like the Bible. Observe conscientiously the Lord's Day to keep it holy, on this day read the Scriptures: and other good books of divinity. Be frugal of time. Be diligent in your calling. Beware of gaming. Beware of lying.

SIR WILLIAM JONES.—after carefully perusing the Holy Scriptures, wrote this in his Bible, "I am of opinion that this volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." Lord Lyttleton, it is said, entertained some doubt early in life of the truth of Christianity; but on applying himself seriously to the great ques-

tion, he found that religion was true; and what he had learned, he endeavoured to teach by his "Observations on the Conversion of St. Paul." When Soame Jenyns was on his death-bed, it is said of him, that in looking over his life, he particularly rejoiced in the belief that his "View of the Internal Evidences of the Christian Religion" had been useful.

As piety predominated in the mind of Dr. Watts, so is it diffused over his works. His "Improvement of the Mind," says Dr. Johnson, is a work in the highest degree useful and pleasing: but it is difficult to read a page of any of his writings without learning, or at least wishing, to be better. The writings of Addison have been of great use to the world; and his " Evidences of the Christian Religion" not the Boerhaave (the great physician) asserted least so. on all occasions the divine authority of the Holy The excellency of the Christian Reli-Scriptures. gion was the frequent subject of his conversation. Of calumny and detraction he used to say, "They are sparks, which if you do not blow them, will go out of themselves." The Earl of Rochester, after

his conviction, to use his own words, "wished his son might never be a wit"—one of those wretched creatures who pride themselves in denying the being or the providence of God, and in ridiculing religion: but that he might become an honest and a pious man, by which means only he could be the support and blessing of his family. The dying charge of a great prince to his son ought to be deeply engraved on the heart: "Thou, Solomon, my son, know thou the God of thy fathers, and serve him with a perfect and with a willing mind. If thou seek him, he will be found of thee; but if thou forsake Him, he will coast thee off for ever."







### Brief sketches of eminent female Characters.

WHO HAVE ADVANCED THE CAUSE OF RELIGION AND THE SCRIPTURES.

MRS. HANNAH MORE.—Nearly fifty years have passed away since this good and useful woman began to exert her pen to effect a moral change in the minds of the rising generation; and few writers have equalled her in the application of great talents to the improvement of society, from the humblest to the most exalted station in life. When licentious principles began to be propagated with industrious zeal, and to threaten the very foundation of all moral and social order, then did this Christian Heroine stand foremost to oppose the inroads of the enemies of righteousness. It is said, that by the power of her reasoning and the elegance of her

compositions, she succeeded, if the phrase may be admitted, in rendering piety fashionable and popular, when the very name of religion was treated with indifference, if not with absolute contempt. Truly in this case may it be said. "When the veil of mortality descends upon splendid genius, that has long been devoted to the instruction and best interest of mankind, the noblest monument that can be erected to commemorate its worth, and perpetuate its usefulness, is to hand down such excellence for the evidence and imitation of not only the present, but of future generation.—Born 1745—Died 1833.

MRS. ELIZABETH CARTER.—The biographer of this learned lady thus speaks, (for be it remembered she acquired, in early life, a proficiency in languages to an extraordinary degree) "But among her studies, there was one which she never neglected; one which was always dear to her, from her earliest infancy to the latest period of her life, and in which she made a continual improvement. This was that of religion, which was her constant care and greatest delight. Her acquaintance with the Bible, some part of which she never failed



to read every day, was as complete as her belief in it was sincere. And no person ever endeavoured more, and few with greater success, to regulate the whole of their conduct by that unerring guide.—Her piety was indeed the very piety of the gospel, shown not by enthusiasm, or depreciating that of others, but by a calm, rational, and constant devotion, and the most unwearied attention to acquire the temper, and practice the duties of a Christian life. She never thanked God, like the proud Pharisee, that she was not like others; but rather, like the Publican, besought him to be merciful to her a sinner.

MISS ELIZABETH SMITH.—After noticing the many excellent qualities of this amiable and gifted young lady, it is said (speaking of her great learning) nothing however was neglected which a woman ought to know; no duty was omitted which her situation in life required her to perform. But the part of her character on which continues her biographer, "I dwell with the greatest satisfaction, is that exalted piety which seemed always to raise her above this world; and taught her, at sixteen years of age, to resign its riches and its pleasures almost without





regret, and to support with dignity a very unexpected change of situation. For some years before her death, the Holy Scriptures were her principal study; and she translated from the Hebrew the whole book of Job. &c. &c. The benefit which she herself derived from these studies, must be evident to those who witnessed the patience and resignation with which she supported a long and painful ilness, the sweet attention which she always showed to the feelings of her parents, and the heavenly composure with which she looked forward to the awful change which has now removed her to a world 'where' as one of her friends observes. her gentle, pure, and enlightened spirit will find itself more at home than in this land of sha-She was born at Burnhall, in the county of Durham, 1776; and finished her course in the thirtieth year of her age.

MRS. SARAH TRIMMER.—This ingenious, clever, and useful woman, was born at Ipswich, January 6th, and after receiving an excellent education under the eye of her father, Mr. Joshua Kirby, married Mr. Trimmer when in the 21st year of her age, by

whom she had twelve children, to whose education it appears she devoted herself with exemplary assiduity. Perhaps we are indebted to the circumstance of Mrs. Trimmer's having children of her own to educate, for the idea that suggested her excellent plans of instruction; consequently, the appearance of so much important information, as that which pervades almost every page of her writings. Before the appearance of her Sacred History, "how often did it happen" says her biographer, "that the tender mother was at a loss to reply to the questions of her intelligent child when reading the Sacred Volume; how frequently did she wish for that help which was now afforded her." Many a mother may be said to have expressed the same opinion as the lady who wrote to Mrs. T. thus-"you, my dear Madam, have been my model ever since I undertook the very important charge of educating my children myself. Your prints adorn my school room, and the description of them has brought my children very forward in sacred and profane history. All your other books are in my library. Your Sacred History we are now reading,

and I flatter myself, the early impressions they will receive from your excellent Annotations and Reflections, will enter deeply into their hearts, and make them ever hold the Sacred Volume in awe and reverence."

MRS. ELIZABETH ROWE.—This lady, so distinguished by her piety and the excellence of her writings, was the daughter of a dissenting minister named Singer, and was born at Ilchester, 1674. She was married to Mr. Rowe, a young gentleman of considerable literary attainments, who died a few years after their marriage; upon which event she retired to Frome, where she resided for the remainder of her life, with the exception of occasional visits to the Countess of Hertford, and other friends of rank and talent who valued her society. Her principal works are, "Friendship in Death," "Letters, Moral and Entertaining, in Prose and Verse," "The History of Joseph, a Poem," and "Devout Exercises of the Heart," Died, 1737.

MISS HANNAH BOWDLER.—Authoress of "Poems and Essays," in 2 vols. and "Sermons on the Doctrines and Duties of Christianity," alluding to



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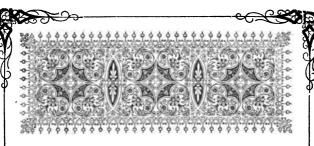
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the latter work, Miss Bowdler says, in her preface, "If this volume contains any doctrine which is not to be proved from Scripture, and was not believed by the primitive church, I shall be the first to condemn it when pointed out to me, for Christianity, like its Great Author, is the same yesterday to day, and for ever." And there are few families who have not read this volume of Sermons. b. 1754,—d. 1830.









# Various appointments of the Church,

DUTIES TO BE PERFORMED, ORDINANCES, &c.

ARCHBISHOP.—An archbishop has the superintendence of a province which often comprises several dioceses, In England there are two, and in Ireland four archbishops. In England the archbishop of York is styled the Primate of England, and the archbishop of Canterbury is termed the Primate of all England, to show his superiority; he being the earthly head, under the sovereign, of the ecclesiastical affairs of the country.

BISHOP.—A bishop is a chief officer in the church, who has the ecclesiastical superintendence of a portion of the country called a diocese, and to whom all the clergy of that district are subject. In legal matters he has also the power of granting the legi-

timate proofs of wills or testaments, and, in consequence of having succeeded to the extensive powers of the priesthood of Rome in these matters, he is styled the ORDINARY, or orderer of the property of persons deceased.

DEAN.—The second dignitary of a diocese, the head of a collegiate church. A Dean and Chapter are the Bishop's council to assist him in the affairs of his ecclessiastical jurisdiction.

RURAL DEAN.—An ecclesiastic appointed by the bishop and archdeacon to supervise a certain number of ministers in the vicinity of his own parish.

PREBENDARY.—A prebend implies an endowment of land given, as pension-money to a cathedral or conventual church, for the maintenance of a priest engaged in some other duty than that connected with the church to which his prebend is attached. In some instances the prebend is given to an individual holding some official appointment in the cathedral itself. In either case, its object is to increase the income of an individual not otherwise sufficiently rewarded, and the holder of the emolument is styled a prebendary.



ARCHDEACON.—A term derived from two Greek words signifying chief server. An archdeacon is the immediate deputy of the bishop of a diocese, and his business is, in the course of every two or three years, to visit every ecclesiastical body within a certain district of the diocese to which he is attached—thence called his archdeaconry—with a view to regulate the affairs of the church, in order to its right government; and having for a portion of his object to lay the more weighty affairs before the bishop.

PRIEST.—Is one who is in full orders, and commissioned by divine authority to minister in all sacred things, within his appointed department, for the comfort and edification of the flock of Christ.

RECTOR.—The rector of a parish, is a clergyman who has the charge and care of a parish, and enjoys the spritualities or right of ministering to the parishioners in spiritual things, as well as the temporalities or tythes of the parish.

VICAR is, properly speaking, the deputy of a rector, every parish having been formerly endowed with a full means of support for its ecclesiastical director. But by the shameful robbery of the church



#### CHURCHMAN'S COMPANION.

by Henry VIII. a great number of parishes were divested of the great tithes which were appropriated for the support of the rector, and only the small tithes were left which were intended for the sustenance of his deputy or vicar, and such incumbencies are consequently now called *vicarages*, and their incumbents *vicars*.

Deacon.—The term deacon was first used to designate those individuals who were appointed by the apostles to relieve them of the charge of the more secular matters of the primitive church—of whom St. Stephen was one—in order that they might give themselves the more assiduously to prayer and the preaching of the word. In our church the term implies one just admitted into holy orders, who is enabled to fulfil all the duties of the priesthood except the consecration of the elements of the holy Eucharist, and reading the declaration of absolution in the liturgy.

CURATE, or *carer*, is one who officiates in the room of the incumbent or beneficiary, and acts as his assistant.

RUBRICS.—Rules and directions, how, when, and



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where all things in Divine Service are to be performed: which were formerly written or printed in red ink, (as now generally in an Italic letter) and thus called *Rubrica*, from the Latin Rubrica, signifying a red colouring.

Sabaoth.—A Hebrew plural word signifying hosts or immense numbers.

SABBATH.—A time or day of rest from the ordinary business of life, for the exclusive service of God, especially in public assemblies. The Jews observe the seventh day, in commemoration of the Creation, and their release from Egyptian bondage. The Christians observe the first day of the week, in remembance of the resurrection of Christ from the dead, and the universal redemption of mankind.

SACRAMENT.—A term derived from two Latin words signifying something particularly sacred to the mind, and may be designated a sign of a holy or sacred thing: among Christians it is understood to imply a visible sign of an invisible grace. The Church, after Scriptural authority. acknowledges two—that of Baptism which is the sign of admission into the visible Church of Christ; and that of



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the Holy Communion of bread and wine, by which we "celebrate the Lord's death till he come."

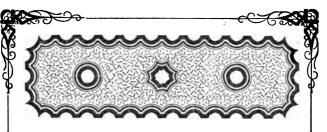
SAINT.—One sanctified by the inspiration and indwelling of the HOLY SPIRIT. A really sincere and truly obedient follower of our LORD JESUS CHRIST.

Salvation.—Preservation from eternal death, and the final enjoyment of God in a future state for all who choose to avail themselves of it by the perfect obedience and the sufficient atonement of Jesus Christ through the love and the mercy of God.

SACRILEGE.—The crime of profaning or unlawfully taking away the things appropriated to ecclesiastical uses.

SIMONY.—Buying or selling the right of officiating spiritually in church livings and preferments, so called from the wizard Simon Magus who offered money to the Apostles that he might obtain the power to the Holy Spirit for all those on whom he might lay his hands, as they did by Divine authority.





# THE CANONICAL BOOKS OF THE OLD TESTAMENT,

OF THE AUTHORITY OF WHICH THERE NEVER WAS ANY DOUBT IN THE CHURCH.

GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA, JUDGES, RUTH, THE FIRST AND SECOND BOOK OF SAMUEL, THE FIRST AND SECOND BOOK OF KINGS, THE FIRST AND SECOND BOOK OF CHRONICLES, THE FIRST AND SECOND BOOK OF ESDRAS, THE BOOK OF ESTHER, THE BOOK OF JOB, THE PSALMS, THE PROVERBS, ECCLESIASTES, SONG OF SOLOMON, THE FOUR GREATER, AND TWELVE LESSER PROPHETS.

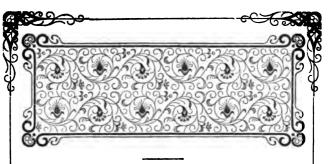
The other Books are read for example of Life &c., but the Church does not apply them to establish any doctrine. They are, The Third

AND FOURTH BOOK OF ESDRAS, THE BOOK OF TOBIAS, THE BOOK OF JUDITH, THE REST OF THE BOOK OF ESTHER, THE BOOK OF WISDOM, JESUS THE SON OF SIRACH, BARUCH THE PROPHET, THE SONG OF THE THREE CHILDREN, THE STORY OF SUSANNA, BELL AND THE DRAGON. THE PRAYER OF MANASSES, THE FIRST AND SROND BOOK OF MACCABRES.

All the Books of the New Testament are accounted Canonical, and so received; they are as follows—The Gospel of St. Matthew, Gospel of St. Matthew, Gospel of St. John, Acts of the Apostles, Epistle to the Romans, I. and II. Corinthians, Galatians, Ephesians, Philippians, Collossians, I. and II. Thessalonians, I. and II. Timothy, Titus, Philemon, Hebrews, I. and II. Peter, James, I., II., and III. of St. John, Jude, Revelations.







# Feasts, fasts, and other particular days of our church.

ADVENT.—That time which immediately goes before Christmas, from the nearest Sunday to St. Andrew; the word Advent signifies coming, and this Season prepares us for the great festival of Christmas, in which we remember Christ's birth or his coming in the flesh.

CHRISTMAS.—The day on which our SAVIOUR JESUS CHRIST was born into the world.

ST. STEPHEN'S DAY.

ST. JOHN THE EVANGELIST'S DAY.

THE INNOCENT'S DAY.

CIRCUMCISION.—A ceremony of divine appointment, to which Christ submitted, that he might be entirely obedient to the law for man, and fulfil all righteousness.

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EPIPHANY.—The manifestation or appearance of our blessed Saviour to the Gentiles; the word Epiphany signifies manifestation or shewing forth.

SERTUAGESIMA, or the third Sunday before Lent.

SEXAGESIMA, or the second Sunday before Lent.

QUINQUAGESIMA, or the next Sunday before Lent

Ash-Wednesday.—The first day of Lent: so
called, because sinners used to lament their sins,
lying in sackcloth and ashes at this season.

LENT.—That season of fasting or abstinence during which our Saviour was withdrawn into a desert, where he fasted forty days and nights, and overcame the most severe temptations of Satan; thus vanquishing the grand enemy of God and Man, and procuring for his believing people, victory over the powers of darkness. The last week of Lent is called *Passion Week*, in which we call to our remembrance Christ's last sufferings and death.

PALM-SUNDAY.—The Sunday before Easter: so called in remembrance of our SAVIOUR's coming in triumph from Bethany to Jerusalem, when the multitude that attended him cut down branches of palm trees, crying "Hosanna to the Son of David."







MAUNDAY THURSDAY.—The Thursday before Easter; so called from the mandate or command which our Saviour gave his Apostles to commemorate his supper, which after the celebration of the Passover he instituted on this day.

EASTER DAY.—The day on which our blessed SAVIOUR rose from the dead, being the third day after His crucifixion; thus triumphing over death, and showing, that the debt of suffering, for the guilt of man which he took upon Him, was discharged, and that He was become to all his believing people, "the Resurrection and the Life."

GOOD FRIDAY.—The day on which JESUS CHRIST suffered on the cross, and bore the punishment of our sins.

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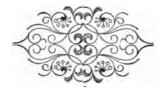
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